THE Universalist Leader

Boston October 3, 1925 Chicago

PACIFIC UNITARIAN
FOR THE MINISTRY
Berkeley, California

First Universalist Church, Syracuse, N. Y.

The General Convention will meet in this church Oct. 21-25. The program appears on page 18

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

REPORTING THE GENERAL CONVENTION

WE are making plans to report the General Convention promptly and accurately. We realize that the majority of our subscribers will not be able to attend. We shall try to give them the facts and so far as possible reproduce the atmosphere. For the first time we shall use the telegraph to get a report of Sunday meetings into the forms which close Monday morning.

Our general plan is as follows: We shall give the right of way to a series of concise, chronological, unrelated sentences telling from hour to hour "What Was Done." Next in order of precedence will be "What Was Reported"—no matter by whom. Following these articles, which involve news, will be a descriptive story of the conventions, and after that reports of speeches and sermons. The space given to particular things depends not only on intrinsic importance, but on accidental factors like the time when the thing occurs.

Thus what happens in the General Sunday School Association Oct. 17 and 18 will catch our issue of Oct. 24, and have space and display. What happens in the same association Oct. 19 and 20 will trail along behind the report of the General Convention itself.

Churches and individuals desiring extra copies of the issues of Oct. 24 and 31 and Nov. 7, all of which will feature the conventions, should order them in advance.

* *

THE STATUS OF WORK IN TURKEY

THE adventure looks bright," wrote the Rev. John Bayne Ascham from Constantinople under date of Aug. 28. He was referring to the project of the Golden Rule Service Fund, the Y. M. C. A. and the Turkish Government to put up what amount to fully equipped Y. M. C. A. buildings in Angora, Constantinople and other Turkish centers, to develop Turkish boys and girls, physically, mentally, morally, socially, without any religious labels, and teach Christianity by exemplifying it.

Dr. Ascham had arrived in Constantinople and had taken a trip to Angora, the new capital. To his delight and surprise he found the new joint project taking shape rapidly and assuming dimensions not foreseen. The important factors have been the wise leadership of Jennings and the whole-hearted support of the Turkish Government. To give the overseas secretaries status, it is proposed that they be made governmental employes to work under the joint supervision of Jennings, Ascham and the Minister of Education. In the same way, the new buildings will go up directly under control of the Government. The Government assumes full responsibility for the new work. If an anti-foreign feeling flares up, the Government will have to take the brunt of it. If progressive ideas continue to prevail they will be spread by all the machinery of the state itself.

It is a real adventure. It is a great opportunity. It is full of the purest Christianity. Even if eventually everything goes up in smoke, it will have been worth trying. But we don't believe it is going up in smoke.

* *

MORAL ISSUES

ALARMED by the Tennessee law and the Dayton trial, liberals have discussed with seriousness the possibility of an amendment to the Constitution forbidding the teaching of evolution. They point out that the fundamentalists are trying to make the teaching of evolution a "moral issue."

American history of the past decade is full of moral issues. The war was a moral issue, prohibition was a moral issue, the League of Nations was a moral issue, and now the World Court is a moral issue, as is prohibition enforcement.

Obviously the war, prohibition, the League of Nations, and the World Court have raised and a e raising moral issues. But all this means is that every individual must regard these questions with full seriousness. To-day the World Court is a moral issue in the sense that every individual must determine for himself, in the light of his best moral judgment, whether or not he believes that the United States should join the World Court, and that, having made his decision, he should support it with all the fervor of his moral being.

Contrast this view with the ordinary concept of a moral issue. The proponents of prohibition, for example, tried in many cases to make it appear that prohibition was a moral issue in the sense that one side of the question was moral and the other immoral. They insidiously suggested that any man who opposed prohibition was immoral. As a more recent example the proponents of the child labor amendment did exactly the same thing.

In Tennessee the teaching of evolution was made this kind of moral issue. Members of the legislature have freely admitted that they voted for the law because they feared that their constituency would think them foes of the Bible, would think them immoral, if they did otherwise.

Though in every case the proponents of these various measures have acted in good faith, they have rendered a subtle injury to true standards of morality. They have confused and obscured the true issue.

What should the fundamentalist do when he feels that a moral issue is involved? What should the advocate of the World Court do? They should try to make other people see that these questions are moral issues to be regarded with full moral seriousness. They can legitimately war on indifference and on selfishness. And they can assuredly use every resource of logic and reason to win the agreement of their opponents. But to suggest a "moral issue," with the righteous on one side of the fence and the wicked on the other, is to capitalize confusion, while for intelligent people to accept such an issue is to surrender to a phrase.

G. H.

* *

THE ANDOVER DECISION

THE Supreme Court of the Commonwealth of Massachusetts has handed down a decision declaring the consolidation of the Harvard Divinity School and the Andover Theological Seminary "null and void," because it departs from the intent of the original donors of the charitable foundation which the Andover trustees are charged with administering.

The Court declares that trustees must execute the purpose of the founders and that general utility is of no consequence. Only when the purpose of the founders "has become impracticable of execution," the Court says, "the charity may be diverted into another channel under the doctrine of *cy pres*."

The Andover Theological Seminary and the Harvard Divinity School were brought into a kind of federation in 1922 called the Theological School in Harvard University—each keeping its identity. Dr. Sperry was made Dean of the joint project. The Board of Visitors of Andover brought a bill in equity against the Andover trustees and the Harvard Corporation. The Master appointed by the Court to find the facts reported that there is not now the sharp difference between the orthodox or Trinitarian Congregationalists and the liberal or Unitarian Congregationalists that there was when Andover was founded, and that apart from an institution like Harvard University Andover could not maintain a faculty of the number and grade to give the students the advantages they ought to have.

The Court accepts the statement of facts of the Master, but rules that there is a difference of theology fundamental between the two schools, which makes the federation a departure from the intent of the founders.

We do not know what will happen now to these two schools or to the federation. Unless there is an appeal possible or a new action for relief or a special act of the legislature, it looks as if serious consequences would follow.

It is intimated that the trustees of Andover will go to the Court, invoke the doctrine of *cy pres* and ask direction from the Court how they legally can use the money.

They might turn it over to other theological schools of the Congregational faith, like Bangor, Newton, Hartford, Yale and others.

The lessons are plain. People ought not to tie up money too rigidly when they give it for work which is to last through all time.

And trustees ought to execute a trust in accordance with the terms laid down by donors.

They ought to go to the courts for relief where there is doubt. Once courts gave this relief only where execution of the trust became "impossible." Now they seem inclined to give it where execution is "impracticable." This extension of the doctrine of *cy pres* is encouraging.

We are not among those who believe that the Andover Seminary violated the spirit of the trust in moving to Cambridge to get the advantages of a great university for their students. Nor do we believe that courts as a rule are good judges of theology.

The decision is law and must be obeyed by good citizens. It is not a fact, however, that there is a fundamental distinction between Unitarianism and Trinitarianism. It is a superficial distinction only. The great God and Father of us all is One, Three, Thirty-three and a million times all of these.

Moreover, if the board of trustees of Andover in this day and age of the world were to assemble a body of men who would teach literally the old Andover declarations, they would depart much farther from the conditions of the trust than they have in this merger. For such men to-day would be of a mentality, a disposition and a stature totally different from that of the men who wrote the Andover declarations a hundred or more years ago. Setting pygmies at the work of giants would not please the founders of Andover. Nor would it be faithful execution of such a trust.

* *

TWO KINDS OF REVIEWS

COMMENTING upon the article in the *Universalist Leader* of Sept. 19 upon Dr. Gordon's Autobiography, one of our ablest thinkers said: "It was not a review in the strict sense of the word, but the bits quoted whet my appetite and made me resolve to read the book." That is precisely what we intended. What the literary editor is doing from week to week is a much more scholarly thing. He is bringing to us the most important new books in our field and in few words telling us what the author has attempted, how he has done his task, and whether it is something new. He has not the space to give a synopsis of the books except in the most concise way. He does not attempt to illustrate by extended quotations.

To supplement his work, we shall from time to time seek permission to publish chapters of important books as we did in the case of "Evolution for John Doe," that our readers may get a taste of the book

for themselves and decide whther or not they want to buy it, and also "review" books like Dr. Gordon's "My Education and Religion," with the object of "whetting the appetite" for something our people would be sorry to miss.

* *

EPISCOPALIANS AND THE FEDERAL COUNCIL

THE Episcopal Church is not a member of the Federal Council of the Churches of Christ in America, but there is a strong movement in that church to have it join.

The movement is opposed by a party which is dogmatic, exclusive and sectarian.

The *Churchman* of New York is doing valuable work in removing misunderstanding among Episcopalians about the Federal Council. In a recent issue it took up an article in the *Witness*, by one of the Bishops, opposing the movement toward the Federal Council. It quotes the last Lambeth Conference as follows:

> "The Conference recommends that wherever it has not already been done, councils *representing all Christian Communions* should be formed within such areas as may be deemed most convenient, as centers of united effort to promote the physical, moral and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life."

and adds that if this means anything it means endorsement of Episcopalians joining the Federal Council. Instead of the step being "a radical departure from the accepted position of the church," as the Bishop asserts, it would be obeying the spirit of the Lambeth resolution.

The misrepresentations of the Federal Council by this Bishop are then taken up in order and the facts are stated. Here is a summary without attempt at direct quotation:

1. Charge: The Federal Council is Pan-Protestant in an anti-Catholic sense. Rejoinder: Dr. Cavert, secretary, says: "The Federal Council is the one great Protestant body that has consistently sought co-operation with Roman Catholics and on frequent occasions secured it." Joint action on the twelve-hour day in the steel industry and concerning the Washington Conference for Limitation of Armaments are illustrations.

2. Charge: It would commit Episcopalians to official co-operation in missionary work abroad. Rejoinder: Through Bishop Roots in China they are now committed.

3. Charge: It means affiliation with local and state councils of churches. Rejoinder: Local and state affiliations depend on local action. No Federal Council can order it. Hundreds of Episcopal churches are in such local and state affiliations now.

4. Charge: The Federal Council has legislative authority over the communions which comprise it. Rejoinder: The Constitution of the Federal Council says: "The Federal Council shall have no authority over the constituent bodies adhering to it, but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest."

The editorial then goes on to show that the Episcopal Church has a rich and vital contribution to make to the Federal Council and should make it, that the church should make itself felt in social and international questions, and that the way to be effective is to be united, and that if the Episcopal Church believes in unity as it professes it had better show a spirit of unity in practical ways.

The *Churchman* as usual has its facts straight, and its logic is unanswerable.

The editorial, which fills two pages in the *Churchman*, is a powerful one and is bound to render service.

There are several kinds of Episcopalians, as there are of Universalists. We must confess that some of them seem queer and muddle-headed. But the Episcopalians who have some adequate idea of the kind of world this is and what Christ means for all of it, are among the most statesmanlike and effective Christians we know.

We Universalists "who can't get in" remark to the Episcopalians "who won't get in," you had better get busy and join, for it is the roomiest and best fellowship thus far devised.

* *

KICKING A PRESIDENCY AROUND

DR. HEBER REECE HARPER, Chancellor of the University of Denver, has declined the presidency of Boston University. Probably the trustees of Boston University would not have called Dr. Harper if they had not received an intimation that he wanted to come.

Whether they were mistaken or Dr. Harper changed his mind we do not know.

We do know that Boston University is too big and vital an institution to have its presidency kicked around even by accident.

And Dr. Harper ought not to have such advertising.

* *

TUFTS BEGINS A NEW YEAR

THREE hundred freshmen of Tufts College gathered in the chapel last week to meet the college authorities and get launched upon their college careers. The address of the president, Dr. John A. Cousens, made a deep impression. In the most friendly and brotherly way he welcomed the young people, spoke of what the college had to give, of what they ought to get, and held the work up clearly as a joint project. Veteran college officials characterized the address as "one of the most important and effective talks to young people that they ever heard"—not because of unusual brilliancy of thought but "because of its sober sense, its unostentatious and friendly spirit, and the way it hit the mark."

There is no doubt about the way in which Tufts is going ahead. There is a new spirit among the alumni. And the old doubts about whether it was a duplicating and competing institution in Greater Boston with all its other colleges and technical schools have passed away entirely.

If Tufts College did not fling out its flag on College Hill, and in the city of Boston, a large number of the thousand young people who attend its classes would be barred out from higher education.

Cruising Close By

I Introduction

Johannes

WE start once more this week on another "Cruising" series. Already we have done "Cruising Around a Changing World," "Cruising About These United States," "Cruising in Convalescing Countries," and "Cruising Cross Country." We have discussed subjects as widely separated as a second-hand book shop and the Taj Mahal, a church in Maine and a church in California, Egypt and Illinois. In all these expeditions we have had the help of the readers of this journal—words of commendation, correction of mistakes and suggestions of topics. Wherever we have traveled we have met some one who belongs to the circle of those who take these journeys with us, and always it has seemed as if we belonged to one another in a special way. We make a kind of order or fraternity of people to whom everything in creation is of significance and who try to have unlimited good-will.

When we brought "Cruising Cross Country" to an end a month or so ago, it was our intention to start at once on another series. Then came in a number of cruising articles from friends abroad, and these seemed so good that we thought we had better substitute them. They have been highly praised by our people, but the true and tried veterans of four Cruises with the editor insist on his cruising further. Many letters have come in demanding to know why we have stopped, when we will resume, and what we will write about next time. We have been much moved by these kind expressions of our subscribers. Though we have not felt worthy of all the appreciative comment, and have not dared publish these letters or even extracts from them, we have to admit that we all the time have wanted to go on.

The only difficulty about going on has been the conscience of the editor. He appears in two roles, contributor and editor, and one wars with the other. As contributor he takes enormous interest in his articles, delights in writing them, thinks they are really good. As editor he knows he turns down far better stuff all the time. As contributor three or four pages seem none too much for his articles. As editor he remembers important people writing on serious topics whom he has held down to two.

But there is a percentage of life, both that of a journal and that of an individual, which is determined by accident. The mere fact that a man was in Paris when the war broke out may have opened doors of service to him which were closed to better men over here. The mere momentum of a going series of articles may determine its value in a journalistic way. As editor we can't fight such accidents. As contributor we don't want to.

But seriously, as editor and contributor both, we have high ideals of what such a series may be made—ideals impossible to realize in the pressure of work around the office of a weekly journal, but toward which one may strive.

Luckily, we have absorbed the philosophy of Universalism. Nothing is uninteresting. Everything is grist. Probably we fail woefully in discrimination, but we admit cheerfully that most of our ducks arch their necks and swim like swans.

Luckily also we have seen enough of the far-away to have no doubts about the value of the near-by. With perfect confidence we can write up a thing in the next village or the next block without a haunting feeling that something in India or China would be far more interesting and important. That is a great gain. And one of the objects of this series of articles through travels by the fireside and by the medium of the printed page is to give that standpoint to any who may not have it. On the other hand, we want to poke all the fun we can at the provincialism which thinks that the world revolves about "us," "our church," and "our town."

A word about the use of "cruising" whether we are afloat or ashore. This too is more or less accidental. Having started, and having adopted the word as a label for a particular thing, there seemed to be an advantage in going on. A friend to whom we apologized for using the word in this way said: "Cruising means two things: first, sailing about on the ocean or along the coast, and second, in lumber regions, to explore forest lands, estimate their value and the quantity of timber on them."

Looking the matter up, we found that the Standard Dictionary gave these two meanings and then added: "(Colloq.) to wander about generally." In that sense we use it.

The present series is on "Cruising Close By." It may be short or long—only time can tell. The articles will not differ widely from many of the articles in preceding series. Only there has been deepening in the mind of the writer the conviction that there is an inexhaustible wealth close to our own doorsteps. His own little after-dinner rambles and other walks and tramps, sometimes as short as ten minutes, sometimes as long as a day, have been the sources of the purest recreation and enjoyment he has. Around the wharves, to the markets, by an old deserted church, up the hill, through a park, in the woods, in the slums, in all there is a never failing source of instruction and delight.

And we believe that we have discovered that the previous articles which have gone the furthest and done the most good have been written on the most common and homely topics.

If this be true, is it not rather significant and cheering? Is there not a deal of life which comes close home to all of us? If we find that there are many experiences common to all, chords deep in all which vibrate to the same touch, does it not reinforce our faith in the essential unity of man?

There are so many big questions to settle which can only be settled by common action that we need to reinforce faith in the oneness of mankind.

The *Universalist Leader* under its present management is more interested in making people, all over the world, in all social classes and in every stage of de-

velopment, realize that they belong together, than in any other one thing. These cruising articles have that in mind. They want to be interesting but they want to contribute to the greatest need of mankind. And sometimes we find that when we can't get results with an editorial or with a learned contribution or with the best eight point we can clip and paste, we can do it with a homely narrative of what we see and hear as we travel on in the pilgrimage of life.

These articles will not appear every week. The editor has many duties. But they will appear often, and, like railroad time-tables, will be "subject to change without notice."

One thing more we ought to say: If there be any interest or charm in them, it will be sacrificed if they degenerate into the made to order kind. They will have to be spontaneous—even casual. They will have to come by browsing about here and there. Suggestions about things to see and do are always welcome, but it is impossible to produce articles worth while if the author is led up to something and told to produce. On a few unhappy occasions we have been met by reception committees, conducted to historic tablets, people, churches or incidents, and then—ordered to write. It simply can not be done that way. There must be a certain brooding over things. There must be the secret place. And all this explains the adoption now and for future series of articles of a *nom de plume*. With our seven thousand subscribers it won't mean anything. They all know the author. But gradually we will get a few who don't know, and they will be a source of infinite satisfaction.

Being a new editor, all the trappings of office are dear to him, and of these editorial anonymity is one of the most precious. However transparent the disguise, it means much to those who want disguises.

We knew a dear lady who ran in among the tall cornstalks to get away from an aeroplane.

We knew soldiers who felt safer from bombs under a tent than out in the open.

We think we know how the ostrich feels about the matter of poking his head in the sand.

A flimsy roof of any kind—what a protection! A *nom de plume* everybody knows stands for a certain person—what a satisfaction—provided the person's mental kink calls for one!

The *nom de plume* we use herewith, "Johannes," is the name we signed to our first letters from Europe published privately in 1904 as "The Johannes Letters." Being the Latin form of the first name of the editor, it has the added advantage of giving a classic touch deceiving no one, and satisfying the whim of the author.

A Journey in Japan

Maude Lyon Cary

MR. CARY, Regina and I have just had a most wonderful experience. The other members of our family had all been to Nikko, early in our residence in Japan, but we three had not had the opportunity. So when Mr. Bibber offered to take us there and introduce us properly to this most beautiful of Japanese shrines, we were only too eager to go. Mr. Bibber has been there many times, and, as he speaks Japanese very well, he was the best possible guide. Also he is our very good friend, and we were sure of having a happy time together.

We stayed in a Japanese inn, although there are two good American style hotels in the place. We wanted to get the true Japanese flavor and we certainly did. We had two lovely rooms on the second floor, one of them opening on to the beautiful Japanese garden, with its little lakes and stone bridge, its stone lanterns and carefully trimmed trees and *torii* and little shrine to the fox god, with figures of the fox messengers in front of it. Behind the garden and all around it, with no buildings of any kind to impede the view, towered lofty green mountains, shutting us in with rest, refreshment, and—God.

The room actually opened on to the garden, for of course the *shoji* had been slid back, and two sides were out of the room, three sides in fact, because the inside *shoji* or screens were open between the two rooms most of the time.

There were two chairs on the *roka*, or outside balcony, but in the room we sat on cushions on the *tatmai*, or soft, thick mats. We ate from little individual tables, two apiece, a few inches high, and of course we ate with chop-sticks, although on one of the tables they did have a knife, fork and paper napkin so that we could eat our cold ham American style if we wished.

Our supper at night was just about the same as our breakfast in the morning—two kinds of soup which we had to drink from the little bowls in which it was served, eating the solids in it with chop-sticks, or *ohashi*, as they are called. There were three kinds of pickles, a bowl of rice, two kinds of fish, a kind of cutlet, and cold ham, and two kinds of tea, unsweetened of course. The maid who served us sat patiently on her heels and watched us eat, replenishing our rice bowls and tea-cups (without handles) as we emptied them. When we had finished she took away the tables and gave us a bowl of fruit.

Breakfast next morning was just about the same.

We had tried the hot bath before supper. Mr. Bibber and Mr. Cary had gotten in all right and enjoyed it to the full. There is a deep pit bath-tub in the bath-room, filled with steaming hot water, the water being kept hot with heaters. Everybody uses the same tub, sometimes men and women together. They never look at one another, and think nothing of it. Fortunately we had privacy, and so could persist in our purpose. Perhaps this was because of native courtesy to the foreigner with different habits, perhaps it was because we were early. After our gentlemen had been successful in their attempt, Regina and I went down. The idea is to wash thoroughly with

soap and good hot water, then to rinse off every vestige of soap, then to step into the boiling hot water in the tank, sitting down with the water up to the neck and soaking in luxury until every atom of one's being is blissfully relaxed and restored from the fatigues of the day. Everybody adores it, and I had looked forward to it, but, alas, Regina and I could not manage to get in. We had a glorious wash and rinse in very hot water, but we could not get into that steaming tub. I love a very hot bath, but I like to get into it when it is warm and then increase the heat. When I put my feet into the Japanese bath it stung my feet so that they were tender all the evening. Next time I hope I can manage it, but this time it was too much for me.

We dressed in summer cotton kimono, or *ukata*, and so had our supper, and so walked, in *geta*, or wooden clogs, in the garden in the starlight, under the shadow of the tall encircling mountains.

When we went back to the room, the little maids of the hotel all visited us, for a *hanashi*, or talk. We sat around on the floor and talked Japanese. Of course the girls did most of the talking, although Mr. Bibber could talk back with perfect ease and all the Japanese mannerisms. However, we rejoiced to discover that there was very little we could not understand, and we managed to answer somehow the questions they put to us personally. It was certainly a lot of fun. They had to have Mr. Bibber guess all their ages, which ranged from eighteen (Japanese count, sixteen or seventeen, American count) to twenty-two or three (Japanese). Then they asked about Regina, and they were amazed at her size.

They were much interested in my rings and asked me all about them, eagerly showing me their rings in return. They wanted us surely to come often and please to be their friends. They wanted to know all about our family and how to say things in English, and all sorts of things.

We went to bed on *futons*, which they spread for us with heavy quilted night kimono, which we were supposed to put on, but which we just spread over us as the night grew cool. The *amado*, or outside, wooden shutters, or sliding screens, were closed all around, but as a concession to our foreign tastes they were left open on the garden side, and we went to sleep looking out at the mountains and the stars, and the lovely garden, with the splash of the fountain to sweeten our dreams. We opened our eyes in the morning to the sunrise tinted sky, above and behind those great green mountain peaks draped as they were in morning mists.

It was a great experience, and I hope to repeat it many times.

I have told you nothing of the wonderful temples which we visited on Saturday afternoon. Their beauty beggars description, and I hardly dare attempt it.

First, there is a long avenue of cryptomeria trees many miles in extent, leading to the shrines, running along beside the railroad track much of the way for the last hour and a half of our journey. These trees resemble the redwoods of California, although they are not so large around as the largest of the American trees. They were planted by *dainyo*, or lords of long ago, who could not afford to contribute toward the magnificent buildings of the shrine.

These buildings were erected in honor of the Great Shogun, Iyeyasu, of the Tokugawa Shogunate, by his grandson, Iemitsu, who lavished untold wealth and ingenuity and art beyond compare upon this shrine, many *dainyo*, and even the Emperor, contributing gifts of buildings, or parts of buildings, or money or workmanship. Then Iemitsu built another shrine for himself, after the design of the first, scarcely less beautiful, though somewhat less elaborate.

On leaving the village street, one crosses a bridge paralleling the holy red lacquer bridge, which is kept sacred to priestly processions in honor of Iyeyasu, who, you remember, according to the ancestor worship of the Shinto faith, is not only a hero, but a god. The bridges span the turbulent green and white foaming river, Daigawa, that hurls itself down the mountain gorge from Lake Chuzenji, gathering volume from its tributaries and momentum from its steep descent upon the way.

The origin of the sanctity of the red lacquer "Bridge of Heaven" is a story of prehistoric Japan. A hero of those ancient days, wishing upon his journey to cross this rushing river, and finding no means of doing so, prayed mightily for help in his need. A holy hermit on the other side heard his prayer and, calling two dragons, a blue one and a red, bade them stretch themselves across and hold themselves firm to serve as a bridge for the hero. This they proceeded to do, and, a grass-covered path springing up between them, the hero rode his steed across in comfort and safety. In remembrance of this miraculous bridge, the first red lacquer bridge was constructed. This was kept in perfect repair for centuries until, by a devastating landslide, which hurled the side of a mountain into Lake Chuzenji, thus displacing a whole river of madly rushing water which tore down the gorge and all the surrounding country, carrying destruction in its wake, the first lacquer bridge was entirely demolished. Then the present bridge was built, beautiful in its simplicity, an arch of orange red on top and black beneath, resting on two massive stone *torii* planted firmly in the river bed. Occasional ornamentations of gold leaf glitter in the sun. The lacquer is constantly renewed, and the bridge is used only once a year, when the great priestly procession on the second of June, the birthday of Iyeyasu, carries his spirit and that of his grandson together with the annual imperial presents to the glorious shrine of the Great Shogun.

Having crossed the lower bridge, one turns to the left, beside the beautiful river, and finally to the right along a wide wooded avenue, hints of hidden temples showing among the trees.

The first building we visited was one on the right, a red temple to the Sambutsu, or three Buddhas. Leaving our shoes outside, we entered into the peaceful silence of that place made holy by the worship of countless pilgrims, the ceaseless yearning after God in the hearts of many men. In the outer room are various symbols, a great golden lotus branch carved from wood and covered with gold leaf, for one thing. The lotus is Buddha's sacred flower, and mammoth

sprays of these blossoms and leaves are always in evidence in Buddhist temples.

In the front of that first room sits a funny little dilapidated god, roughly carved out of wood, unpainted, and worn away by centuries of use. This is the god of healing, that is rubbed by the halt, the lame, and the blind, and the diseased on the parts corresponding to their own affected members. The new Japanese knowledge of sanitation has muffled him fairly well with all sorts of queer little garments, in order, probably, to confine within them as many as possible of the germs acquired through the years.

At the back of the room are great screens, separating it from the holy place behind. We passed around at the side and into that quiet room at the back where sat the three great golden Buddhas, the one in the center just Buddha, calm, serene, brooding, seated upon his golden lotus, with other giant golden lotus sprays before him. On each side of this central Buddha is a figure of the Thousand-handed Buddha, or Kwannon, the Goddess of Mercy, which is just another manifestation of the spirit of Buddha. There are really only about forty-eight hands, each holding some implement of agriculture or manufacture which has benefited mankind.

From this building we walked up the wide avenue, under a mighty stone *torii*, up a few stone steps, past a tall red lacquered pagoda, with many stories and turned up tiled roofs, with countless exquisite carvings of animals, birds, and heroes, most elaborately and beautifully colored, a most harmonious work of art in spite of the conglomeration of colors, up another flight of wide stone steps to the first gate, or Nyomon, the "demon gate," because of the two ugly gods, one on each side, to frighten away the evil spirits. These gates are regular buildings with turned up tiled roofs, elaborately carved and beautifully colored. This first is the least marvelous, though the most beautiful thing of its kind that I had then seen.

Beyond the first gate is another giant *torii*, and on both sides buildings containing the sacred equipages which belonged to Iyeyasu in the flesh. Then comes another flight of wide stone steps flanked by a wall of gigantic granite blocks with a line of artistic stone lanterns in front. Up the steps we walked to the second terrace, where stands on one side the drum tower with a great bronze temple bell under its shelter in front of it, and on the other side the bell tower, with a bronze gift from the Dutch Government under its shelter. Next come more steps, another wonderful wall, with its row of stone lanterns, and then the magnificent Yohmeimon, "Day-Spending Gate," so-called because it would take a whole day to thoroughly examine its beauties. On this gate is the most marvelous carving, and the most beautiful coloring, although the third gate, the Karamon, or Chinese Gate, in chaste white and gold is superbly beautiful. The Karamon, directly beyond the other and seen enticingly through it, invites one to hurry on, but on that second terrace are many interesting buildings, the gray and gold and varicolored stable of the sacred horse with the famous three monkeys over the door—"Speak no evil, hear no evil, see no evil"—the sacred basin, a mammoth tank carved from a single block of granite, with a beautiful structure about it to shelter it. This is for the worshipers to perform their ablutions before proceeding further. Here also are the buildings with the sacred palanquins for the spirits of Iyeyasu and Iemitsu to use during the annual priestly processions, the library of the sacred books, and the shrine to Iyeyasu's patron saint, with the strange rattling echo, directly under the head of the great dragon painted on the ceiling.

Stone steps lead up to the Karamon, flanked by a gorgeously carved and painted wall, but one may not mount these sacred steps, which are barred off from worshipers as well as tourists. Here we turned to the right and went through a lovely covered walk, with the same beautiful carvings and paintings, where we removed our shoes and walked around to the other side of the exquisite Karamon and so on into the mausoleum or oratory of Iyeyasu, the most beautiful room in the world, at least east of Asia and the Taj Mahal. Of course the room is full of wonderful paintings by famous artists, carvings and symbols of all kinds. Facing us at the other side of the room were two massive gold doors which separated us from the holy of holies which we might not enter, and where are enshrined the tablets of the Great Shogun. In the lovely room where we were admitted, a priest in white received us and presented us with little boxes of wafer-like cakes, and we sat on the floor and meditated awhile on all the beauty with which we had steeped our souls, and upon the very precious reverence and appreciation which prompted countless craftsmen to give the exquisite labor of their worshiping hands in the infinitely painstaking construction of this glorious shrine.

From the oratory we passed out by a charming stone-flagged way, to a chaste, simple, beautiful gate leading to an alluring flight of stone steps, bordered by a moss-grown stone wall leading to Iyeyasu's actual tomb, back in the woods. On the fifteenth of the month people may visit it, but Saturday was the twenty-second.

With our hearts thrilled and our eyes feasted by so much enchanting beauty, we went back past the building of the famous "Sleeping Cat," down around the Karamon, through the Yohmeimon, down through the Nyumon, and down to the lowest level, then across to the left hand hill and up through the other series of gates and shrines that Iemitsu erected in memory of himself, scarcely less beautiful, though less elaborately ornate.

Not only is man's handiwork at its best in the Nikko temples, but Nature's setting is superb. Surely God has not frowned upon these, His children, who have sought Him along other paths than ours. Wherever one sees out into the surrounding scenery, there is either the majestic glory of the cryptomeria and maple forest or some exquisite Japanese garden with its little lakes and fountains and bridges and trees and lanterns.

Surely that was the most glorious pilgrimage we have made, and the joy and beauty of it have done much toward resting us from the fatigue of our first year's work. Also it has but deepened our admiration for these patient, skilled, reverent people, among whom we are privileged to labor and to love.

Our Prayers Together

Carol T. Restall

Central Thought: Ideals, Character, Conduct.

Sunday, October 11

I saw on the way a light from heaven, above the brightness of the sun, shining round about me. Wherefore I was not disobedient unto the heavenly vision.
Acts 26.

O Thou Eternal One, to whom the night shineth as the day, Thou art with us always. Thine eye which never closes watches in tenderness over our waking and our sleeping hours. We trust in Thee. Thou hast put into our hearts such deep desires that we can not be at peace until we rest in Thee. May the longing of our souls not go unsatisfied because of any unrighteousness of life that must separate us from Thee, the All-perfect. Open our ears to the counsels of eternal wisdom, and breathe into our souls the ideals of truth, beauty and goodness. Help us to be obedient to the heavenly vision which Thou sendest. May we bear faithful witness to it by lives of purity and peace, by earnest testimony for the truth, by loyal service to the right. O Father, give us grace to seek first Thy kingdom, and know that Thou wilt add unto us all things that are needful. *Amen.*

From Jubilate Deo.

Monday, October 12

Thine early dreams, which come like shapes of light,
Come bearing prophecy;
And nature's tongues, from leaves to quivering stars,
Teach loving faith to thee.
Fear not to build thine eyrie in the heights
Where golden splendors lay;
And trust thyself unto thyself
In simple faith alway;
And God shall make divinely Real
The highest forms of thine Ideal.

Anon.

Father of all power and might, who art the Author and Giver of all good things, we would feel that Thou art near us, and that we ever live in Thee. Thou speakest to our hearts. May we obey Thy voice. By Thy good Spirit, Thou leadest us in the way we should go. May we ever follow Thee. May we learn the things Thou wouldst have us do, and grow strong to do them. We thank Thee for the precepts and life of Jesus, who hast set us the example of what we should strive to be. May we walk in the light which shines from him, and every day may we live the life that never dies. *Amen.*

From "Song and Service."

Tuesday, October 13

Do more than exist—live, fearing spiritual poverty more than punishments for sin; having self-love but not selfishness. Be righteous, but not self-righteous. Have faith in that which transcends reason, but reject all which opposes reason. Be honest in your convictions rather than consistent with your past belief; welcome light, look forward. Keep in touch with the times; be true though not popular, guided by principle rather than policy; lament not that you have no more talents, prove your fidelity by using those you have. Be discontented with what you are, but contented with what you have, satisfied, but not self-satisfied. Love as well as think; aspire as well as plan. Be true to your human nature; have a mind open to God's thoughts, a heart open to God's love, this is the Open Life.

Ulysses S. Milburn.

Father, we ask not for more blessings but to be more worthy of those we have, using and not abusing them. May our minds be open to Thy truth, and hearts to Thy love, and when received may we be almoners of both to the waiting world. May we keep by giving Thy love abundantly and grow through the glory of self-sacrifice. *Amen.*

Ulysses S. Milburn.

Wednesday, October 14

Come, live in the spirit. That is the only life. It is not a life of sacrifice and seclusion and sadness, but the life of all fulness of purpose, all greatness of achievement, all gladness and satisfaction. Do not forsake your business, your profession, but be by so much more, the better merchant, engineer, lawyer. The Christian manhood is only manhood developed to its normal capacities. Manhood has not reached its possibilities until it is Christian manhood.

Phillips Brooks.

Jesus, by thy simple beauty,
By the depth of love unknown,
We are drawn to earnest duty,
We come near the Father's throne.

When we read the thrilling pages
Of that life so pure and true,
Stars of hope across the ages,
Rise in glory on our view.

Faith and hope and love shine o'er us.
Make our daily lives divine;
Friend and Brother gone before us,
Be our thoughts and deeds like thine.

Fanny Fagan.

Thursday, October 15

"We are building every day
In a good or evil way,
And the structure as it grows
Will our inmost self disclose.

"Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

"Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! it's name is Character!

"Build it well, whate'er you do;
Build it straight, and strong, and true;
Build it clean, and high, and broad;
Build it for the eye of God."

Grant to us, our Father, that we may fulfil ou days, bringing to each, with the morning's light, a pure heart purpose to serve Thee and to bless our fellow men; and may our every task be wrought so sincerely that in part it may become worthy of Thy benediction and glorify Thee. Give to us patience with others as Thou ever showest to us, and a sure will to bear the burdens and to temper all the experiments of sorrow or of joy which may come to us. Thine may we be always, and Thine the work of our hands. *Amen.*

Thomas L. Elliot.

(From "Sunlit Days," by Florence H. Perin.)

Friday, October 16

Not forever on thy knees
Be before the Almighty found,
There are griefs the true heart sees,
There are burdens thou canst ease;
Look around!

Not high-sounding words of praise
Sing to God, 'neath some grand dome,
But the fallen haste to raise
And the poor from life's highways
Bring thou home.

Worship God by doing good:
Works, not words; kind acts, not creeds;
He who loves God as he should,
Makes his heart's love understood
By kind deeds.

G. W. Moon.

Our Father, Thou art giving us blessings all the time: help us to be a blessing. Thou givest us these hands of ours; use them as Thine own. Thou givest us these feet; send them on Thy errands. Thou hast made our lives pleasant every day with love. We would make other lives brighter with our love. Something to please Thee, Father, we would learn, some little deed to thank Thee with, instead of words. *Amen.*

Edward A. Horton.

Saturday, October 17

Of course men will not become like God by religious magic, but by development of the life they have received from God. Science has shown us the creative indifference to time. A spring morning for a violet, a century for a crystal, a million years for a man, are all the same, because life is timeless. The secret of this is with the Galilean. He did not die. He proved by experiment that death is the way life comes to a larger life, not to final disaster. Immortality is not life beyond death, but invulnerability to death, not quantity of years, but quality of soul.

Harold Marshall.

"Our heavenly Father, Thou art the help and refuge of all Thy children. From everlasting to everlasting Thou art God. To our weakness Thou art strength. In our darkness Thou art light. May we ever feel Thy presence, love the things Thou lovest and serve Thee with the service of our daily lives. *Amen.*"

Young People and Religion

Mary F. Slaughter

YOUTH is religious at heart, but as youth approaches manhood its religious interest will wane or grow, just in so far as the influence and surroundings are benumbing or stimulating." So speaks Professor Stearns of Andover in his book, "The Challenge of Youth."

In the light of our Young People's Institutes of this year this statement has been verified. Now I may say, "That is true, for I have seen the growth, and its expression." The young people who attended the Ferry Beach Institute, for instance, were normal American boys and girls from fifteen to twenty-four years of age. They were not religiously precocious. They did not have a narrowly pious attitude toward life. To some it might seem extraordinary that any one would choose to spend his vacation at a religious conference. To one who understands, it is normal. It depends upon the definition of religion. For one week the religious life became a reality to many young people.

Prayer and aspiration were a part of that reality, for inspiring services of worship provided an outlet for the emotions. But emotion is not all of religion. Intelligent, purposeful class discussions of such topics as world friendship, Christianity in industry, conduct and character, stimulated keen young minds to consideration of problems of every-day living. Recreation was a natural part of each day's program.

Living together for one week—what was the reaction of the young people themselves? What were the things that impressed them? What were they carrying away into their lives?

On the last day of the Institute each person was asked to write down the thing which had impressed him most during the Institute. No names were to be signed to the papers.

As we read their answers, let us make this affirmation: When our church realizes fully that stimulating surroundings will bring out the best in our young people, then will we begin to solve what we have called "the problem of the young people."

One says: "The thing that I like best has been the friendly and willing spirit here." And another writes: "I liked the spirit of 'I surely will and be glad to' which every one had." From still another comes this word: "The Institute has been splendid—a wonderful spirit of co-operation in work, play and devotions, among the young people." "The splendid program has been an inspiration. The friendly spirit has proved that Universalism is worth while."

Here follows an example of applied Christianity: "I don't see why the young people are not able to take care of their own rooms. There is enough work for the helpers to do other than this, and if that wonderful spirit of co-operation prevails they should be willing."

Do the young people respond to trust? Consider these: "The outstanding feature was the co-operation of the students with the Student Council in carrying out their instructions." And from another: "I like

having the Student Council and the way in which all the members of the Institute are trusted."

The replies are as varied as the young people themselves. Here speaks one who has caught the missionary's vision: "Harold Niles' appeal made the deepest impression and showed how we could use what we have learned in the World Friendship and Applied Christianity Classes."

Do the young people believe in prayer? Would you have believed they would be willing to go from an evening's entertainment to close the day with a prayer meeting? But again here are their answers: "The friendship circle which I attended was the best way to end the day because it left all in a satisfied frame of mind." And again: "I liked best the friendship circle when we felt so close to each other and to God."

Living religious documents, selected from over one hundred replies from our young people, simple expressions of opinion, yet how much they tell us of the heart of youth.

This final document needs no comment. Within itself it is an answer to our question—Are young people religious?—and a justification for the Institute:

"Ferry Beach has shown me a way in which to mold my life. It has influenced me in such a tremendous way that in turn I must influence others by my own simple actions, no matter what I may undertake. It has solved for me and for others many sexual problems which have given me a clearer understanding of the life I have before me. It has taught my friends who have visited here that there is a mission for them which otherwise they might never have known. And again I thank God for His goodness to us and feel He knows that here is a group of youths who will follow His light and carry it through all the world."

The Doctrine of Human Helplessness

THE monumental effect of the religion of yesterday, with its doctrine of the helplessness of humanity in the face of reality, has been the creation of an attitude of irresponsibility toward human destiny, declared Dr. Horace Westwood of the First Unitarian Church, Toledo, Ohio, in his sermon Sept. 20 at the close of the fifth annual convention of the Unitarian Laymen's League at Lenox, Mass.

This has been true not only of religion in general, he maintained, but of Christianity in particular. He called upon the 12,265 members of the Laymen's League in the United States and Canada to be the supreme heralds of a new day in religion, whose foundation stone should be "human responsibility for human salvation; the control of human destiny by human agencies; and the direction of the human future by human hands."

"This is no denial of a divine agency in human affairs," Dr. Westwood continued, "but it is an assertion that this divine agency, as far as human life is concerned, manifests itself only through human endeavor and striving.

"Salvation is the gift of God only in so far as the powers that are within men are divine gifts. In the final outcome it depends upon the use to which we put these gifts, their exercise, their development and consecration. The day of salvation for the human race will never come until this is recognized, until we with absolute candor and fearlessness face the truth that there is and will be no providential intervention in the affairs of this planet, and that the future unfolding of history is the responsibility of man.

"It has been said that 'man's extremity is God's opportunity.' Again and again, dominated by this psychology, man in the hour of his need has been driven to his knees to pray for deliverance, when rather he should have buckled on his armor and unsheathed his sword. The truth of the matter is that man's extremity presents the supreme challenge to his own God-given powers. It is the hour of his opportunity to release the energies that lie within. The powers of man are never inadequate to human exigencies, but he must be made to feel that the responsibility for meeting them is his, and his alone."

Dr. Westwood insisted that it was impossible to over-estimate the influence of the doctrine of human helplessness upon the history of civilization. He blamed religion in general, and Christianity in particular, for placing the emphasis upon salvation by imputed merit rather than through human striving and effort, and added:

"Some day the historian will write a history of the doctrine of the atonement upon human institutions, and I venture the assertion that to it he will attribute many of the failures of civilization which mark the past and mar the present. As a matter of fact, take the world of religion as it is constituted today. I do not minimize the moral earnestness and spiritual seriousness of the vast number of Christian men and women. I do not question their active concern in all that pertains to righteousness, but I do maintain that beneath it all there is the feeling that somehow, in God's good time, and by His own method, the work of human redemption from the evils that abound will be accomplished, and that the Kingdom of God upon earth will come. I furthermore maintain that this acts as an incubus upon the human spirit and begets the sense that in the last analysis the problem of human amelioration belongs to God.

"Moreover, as one observes the callous indifference of the multitudes toward the future, their lack of concern toward all that relates to the morrow of the race, their heedless pursuit of pleasure and of selfish aims, one can not help feeling that it is largely because they have never been made to feel that their destiny was in their own hands and the problem of humanity was their own. Always in the background has there been the feeling that somehow 'all things would work together for good' and that, in the final result, God would take care of the outcome.

"Even so-called modernists, with their emphasis upon evolution, have not escaped this. Many either consciously or unconsciously believe that there is an 'upward urge in all things,' regardless of human endeavor, and have looked upon evolution as a sort

of cosmic 'George' to whom it was safe to leave all things. It is the philosophy of the 'easy chair' rather than that of personal responsibility."

Dr. Westwood quoted "Man proposes, God disposes," but argued that in the light of history it was more true that "God proposes; man disposes." Men are the final arbiters of human destiny, he repeated. To the great affirmation of liberal religion, that of human divinity, Dr. Westwood added a new note, "that of human responsibility for human salvation, and we must declare to a world that to a large extent has lost faith in the human spirit the complete adequacy of human powers to meet human needs."

With this solemn warning the convention sermon ended:

"We must emphasize not only the worth of man but the responsibility of man to his own fate. We must re-engender faith in the inner resources of every individual, and the obligation resting upon each and all for the exercise and development of the same. Unless this faith with its responsibility captures our age democracy must fail, evolution prove futile and the gains man has so painfully achieved in his upward climb pass into oblivion."—*Unitarian News Service.*

The Red Cross Around the World*

EARTHQUAKE, floods, famines, epidemics, the havoc of war, have called to America in recent years from almost half the countries on the globe.

And Americans have responded, with the speed and the whole-heartedness that they like to think is their way. Through the recognized volunteer relief agency of the nation, the American Red Cross, every call for help has been answered, no matter where the call arose.

It can be truthfully stated that "the sun never sets on the American Red Cross." Its arm is long enough and strong enough to reach the center of distress, always.

All over the world, in every country, no matter how remote or how backward, groups of Americans are to be found. Perhaps they are missionaries, or they may be American diplomats, or in business. But wherever they may be, they constitute the outposts of the Red Cross. Their loyalty, their alertness, and their native ability, make its far-flung work what it is. From them are received careful and detailed reports of the extent of disasters in their vicinities, and the kind and amount of relief needed. They organize committees among themselves, assume charge of relief, and carry it on, until expert personnel arrives.

One of the striking things about their spirit is the affection and pride they have in the Red Cross, a tribute to it as the link which binds them closer to "home."

Not long ago National Headquarters of the Red Cross received a letter from an American living in the Island of Madagascar. It contained the names of nine other Americans, a money order for nine dollars, and stated that these nine were the only Americans in the island, and that each desired to renew his membership in the American Red Cross, sending his dollar for that purpose. To-day several thousand members live in foreign lands, each of whom is a potential agent of the Red Cross if his services should be needed in the country where he is living. The diplomatic representatives of the United States, in all parts of the world, stand ready always to help also in this work, with the cordial support of their Government.

Relief activities of the American Red Cross in distant countries, like many foreign duties, are full of the picturesque, dramatic and colorful, with often a touch of the romantic and adventuresome.

An instance is the flight of 1,500 Russians from the port of Vladivostock, in Eastern Siberia, when that city was about to be captured by the Bolshevik Army. Seizing a motley collection of small boats which happened to be anchored in the harbor, they set sail, under the command of a former Russian naval officer. With no destination in view except, as the poem puts it, "away," and provisions only for a few days, the little flotilla skirted the eastern coast of Asia, into Korea, away again, buffeted from place to place, allowed to stop long at none of them. Months later they drew into the harbor of Manila, Philippine Islands. Here at last they were permitted to land, were established by the American Red Cross in comfortable shelters, given suitable food and clothing, otherwise cared for and helped. Finally, by joint action of the United States Government and the Red Cross, the party was brought to San Francisco and its members are now supporting themselves in reasonable contentment and comfort on the Pacific Coast.

Of more recent history is the strange situation created by the exchange of populations between Greece and Turkey. Under the extraordinary terms of this treaty, the Greeks were obliged to expel from their country a half million Moslems. They had been loyal Greek subjects, but were of Turkish descent, and practised the Moslem religion, therefore they had to be sent to Turkey, away from their homes, property, and friends, into a new land. At the same time Turkey sent from her territory a million people whose ancestors had lived for centuries in Turkey, but who were originally of Greek descent and of the Greek Church. Most of them spoke only Turkish and knew only Turkish customs and laws. Nevertheless they were uprooted, and either fled or were sent to Greece, where they were also helpless in a strange land. In addition, there were in both countries several hundred thousand people of Bulgarian descent. Though not affected directly by the Turco-Greek arrangement, both the latter Governments felt obliged because of the tremendous pressure upon their own resources of land and habitations to displace them. Accordingly, some 200,000 persons of Bulgarian origin were driven from their homes and

*The Ninth Annual Membership Roll Call of the American Red Cross begins Armistice Day, Nov. 11, and ends Thanksgiving Day, Nov. 26.

native lands in Turkey and Greece into Bulgaria, where they were in the same plight as the refugees of the other two countries.

This shuttling back and forth of whole populations resulted in all three countries, Greece, Bulgaria, and Turkey, appealing to the American Red Cross, and, needless to say, this help was given. As a single item, there was sent through the Red Cross ten tons of quinine, a record shipment, to aid the Greeks in fighting the malaria which was adding to the death and misery of the refugee populations in that country.

Such services as these have tended to create and hold the friendship of the peoples of many countries. The Red Cross has become a household word wherever calamity has visited. Men who understand the complicated international relationships which have prevailed, particularly since the Great War, have repeatedly expressed the opinion that the humanitarian impulses of the American people, operating through the Red Cross, have been a powerful factor in building up and maintaining relations of mutual confidence and friendly understanding between the United States and other lands.

The foreign service of the American Red Cross has, after all, been only a part of its broad functions, however. At home it has served with no less zeal because routine duty might lack the glamour of foreign fields. Its work goes constantly forward, whether abroad or at home.

Once each year, however, the Red Cross goes to the people in whose name it has served, to renew its strength, and to marshal its resources for another year whose demands can only be guessed at. This occasion is the Annual Roll Call, during which, from Armistice Day, November 11, to Thanksgiving, old members renew their pledges, and new ones are invited to join.

Dr. Shutter Very Much Alive

As many Universalists have been worrying about the condition of Dr. Marion D. Shutter, pastor of the Church of the Redeemer, Minneapolis, since it was announced that he was ill, the following correspondence will both delight and reassure them:

To the Editor of the Universalist Leader:

As you were kind enough to recall in the columns of the *Leader* a few weeks ago my little book on "Applied Evolution," I think that a more complete statement about the origin of that publication might be of interest to you and to your readers. I am therefore sending you the original facts in the case, together with a copy of a letter to Mr. Rollin Lynde Hartt, to which no answer was ever received.

Over twenty-five years ago, I began the serious study of evolution, going carefully through the works of Darwin, Haeckel, Huxley, John Fiske and others. I took my time to this, and finally came to the conclusion that the derivation of man from preceding forms of life must be accepted. I realized that any statement of evolution which included man in the process would destroy the theological theories based upon Genesis; but at the same time I knew that the facts must be faced. They could not be ignored by the churches. The first duty of any man or organization, as I conceived it, was to get the truth and take the consequences. This has always been my attitude. There was, at this time, no popular statement of the subject and most people did not know what evolution meant. They regarded it with fear and suspicion on account of the representations of the pulpit. I resolved to do what I could to make "the man in the street" understand evolution. During the winter of two years, I gave Sunday evening lectures upon the subject. I tried to make it clear that, while evolution destroyed a lot of theology, it did not destroy religion. These lectures were largely attended. They constituted the first attempt in Minneapolis to deal with the subject in a scientific way. These lectures, which were read in manuscript by the late John Fiske, were—upon his advice—embodied in a small volume issued by our Publishing House in Boston, in 1900. The introduction to the book was written by Dr. James K. Hosmer, the eminent historian, who heard the lectures as they were delivered.

The book has long been out of print. The facts upon which it was based are not questioned by scientific men to-day. The investigations of a quarter of a century have added to the proofs and evolution has become the accepted basis upon which progress in all departments of knowledge proceeds. I assume it in all my own preaching. I had almost forgotten the existence of my own little book, when it was recalled by this incident. About two years ago, I received a book entitled "Evolution, a Menace." It was written by J. W. Porter, D. D., LL. D., of Lexington, Ky., and was mainly devoted to answering my book of twenty-five years ago. It reminds me of the old, very old, story of the sailor who "licked" the Jew because he had heard about the crucifixion only the night before. When I reached Miami, Florida, in February, 1924, I found a Fundamentalist Convention in full blast, denouncing my book.

But, after all, the most surprising thing to me was the statement by Rollin Lynde Hartt, in the October ('23) *World's Work*, that this book of mine so stirred Dr. Porter up that he tried to get the Kentucky legislature to pass a law prohibiting the teaching of evolution in the public schools and other state institutions. So I suppose I must take my share of responsibility in starting the "fundamentalist" controvery—although I regard it as only a passing flurry and have really taken but little interest in it. A year or so ago I preached several Sunday morning sermons on "evolution," bringing the subject down to date. These were printed and some are still available. Ten thousand copies of one were issued, and we have but a few left. I am appending a copy of my letter to Mr. Hartt.

Very truly yours,

Marion D. Shutter.

Sept. 17, 1925.

Mr. Rollin Lynde Hartt,
Doubleday, Page & Co.,
Garden City, N. Y.

Dear Sir:

In the October number of the *World's Work*, p. 606, there is a reference to a little book of whose authorship I was guilty a good many years ago, "Applied Evolution." It has long been out of print, and I had almost forgotten it, when a year or two ago some one sent me a copy of Dr. Porter's "Evolution—A Menace," in which my little book was placed in the Index. Your article states that it is not surprising that the "needlessly provocative verbiage" of this book should have stirred the good doctor up to his subsequent performances. I am not questioning your opinion that this passage and probably many others are "verbiage," which Webster's International defines as "the use of many words without necessity or with little sense"—although the late John Fiske, who read and heartily approved the manuscript, recommended it for publication and accepted the dedication.

I repeat I am not questioning your opinion, but I am amused

that you should find the passage quoted "needlessly provocative," or provocative without modification. I have read it over and it seems to me a very quiet and measured paragraph, and I can not account for the surprising effects you ascribe to it upon a fundamentalist conscience. I have nothing of the controversial element in me; yet it has been my fate to stir people up. If I should ever give it as my opinion that two and two under certain given circumstances might conceivably make four, it would be sure to start a violent controversy. There was a Swedish farmer in Western Minnesota whose cow was killed by a locomotive. The claim agent came along in due time, with the usual blanks to be filled. To the question, "Disposition of the carcass?" the farmer wrote, "Mild and gentle." I have always supposed that these two words would make a very good description of my own "disposition."

Under another cover I am sending you some pamphlets covering some of the questions in dispute.

Sincerely yours,

Marion D. Shutter.

October 18, 1923.

The Stockholm Message*

I

1. The Universal Christian Conference on Life and Work assembled at Stockholm from Aug. 19 to 30, 1925, and, composed of representatives of the greater number of Christian communions coming from thirty-seven nations of the Old and New World, and of the Near and Far East, sends this brotherly message to all followers of Christ, beseeching them to join with them in prayer, confession, thanksgiving, study, and service. We regret that not all Christian communions have found it possible to accept our invitation, for in view of the vital and far-reaching issues with which we have been concerned, we can not but hope for that co-operation of all parts of the Church of Christ without which its testimony and influence in the world must be incomplete.

2. For five years men and women have planned and prayed that this conference might be held. Other efforts for closer relations between the churches have prepared the way. But this has proved the most signal instance of fellowship and co-operation, across the boundaries of nations and confessions, which the world has yet seen. The sins and sorrows, the struggles and losses of the Great War and since have compelled the Christian churches to recognize, humbly and with shame, that "the world is too strong for a divided church." Leaving for the time our differences in faith and order, our aim has been to secure united practical action in Christian life and work. The conference itself is a conspicuous fact. But it is only a beginning.

3. We confess before God and the world the sins and failures of which the churches have been guilty through lack of love and sympathetic understanding. Loyal seekers after truth and righteousness have been kept away from Christ because his followers have so imperfectly represented him to mankind. The call of the present hour to the church should be repentance, and with repentance a new courage springing from the inexhaustible resources which are in Christ.

4. It is a matter for deep thankfulness that in the plan of God and through the guidance of His Spirit the representatives of so many Christian communions have been led to assemble and have renewed in common fellowship their faith, hope, and love in Jesus Christ as Saviour and Lord. It is a matter for deep thankfulness that in spite of differences, sincere and profound, they have been enabled to discuss so many difficult problems with a candor, a charity, and a self-restraint which the Spirit of God alone could inspire. As we repeated the Lord's Prayer together, each in the speech his mother taught him, we realized afresh our common faith, and experienced as never before the unity of the Church of Christ.

II

5. The conference has deepened and purified our devotion to the Captain of our Salvation. Responding to his call, "Follow me," we have in the presence of the cross accepted the urgent duty of applying his gospel in all realms of human life—industrial, social, political, and international.

6. Thus in the sphere of economics we have declared that the soul is the supreme value, that it must not be subordinated to the rights of property or to the mechanism of industry, and that it may claim as its first right the right of salvation. Therefore we contend for the free and full development of the human personality. In the name of the gospel we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community. Property should be regarded as a stewardship for which an account must be given to God. Co-operation should take the place of the competition which is merely selfish, so that employers and employed alike may be enabled to regard their part in industry as the fulfilment of a vocation. Thus alone can we obey our Lord's command, to do unto others even as we would they should do unto us.

7. We considered next the moral and social problems of overcrowding, unemployment, laxity of morals, drink and its evils and the causes of crime. Here we were led to recognize that these problems are so grave they can not be solved by individual effort alone, but that the community must accept responsibility for them and must exercise such social control over individual action as in each instance may be necessary for the common good. We have not neglected the more intimate questions which a higher appreciation of personality raises in the domain of education, the family, and the vocation—questions which affect the woman, the child, and the worker. The church must contend not for the rights of the individual as such, but for the rights of the moral personality, since all mankind is enriched by the full unfolding of even a single soul.

8. We have also set forth the guiding principles of a Christian internationalism, equally opposed to a national bigotry and a weak cosmopolitanism. We have affirmed the universal character of the church, and its duty to preach and practise the love of the brethren. We have considered the relation of the individual conscience to the state. We have examined the race problem, the subject of law and arbitration, and the constitution of an international order which would provide peaceable methods for removing the causes of war—questions which in the tragic conditions of to-day make so deep an appeal to our hearts. We summon the churches to share with us our sense of the horror of war, and of its futility as a means of settling international disputes, and to pray and work for the fulfilment of the promise that under the scepter of the Prince of Peace mercy and truth shall meet together, righteousness and peace shall kiss each other.

9. We have not attempted to offer precise solutions, nor have we confirmed by a vote the results of our friendly discussions. This was due not only to our respect for the convictions of individuals or groups, but still more to the feeling that the mission of the church is above all to state principles, and to assert the ideal, while leaving to individual consciences, and to communities, the duty of applying them with charity, wisdom, and courage.

III

10. If this goal is to be attained we recognize the pressing need of education. The individual must be educated by the church, so that he may be enabled to exercise a Christian discernment in all things. The churches must educate themselves by study, conference, and prayer, so that being led by the Spirit

*An official message to all Christians throughout the world from the Universal Christian Conference on Life and Work which met in Stockholm last August.

of truth into all truth they may be enabled in increasing measure to apprehend the mind of Christ. We recognize that the root of evil is to be found in the human will, and we therefore desire to re-emphasize our conviction that this will must be surrendered to the high and holy Will of God, whose service is perfect freedom. Even Christian ideas and ideals can not save the world, if separated from their personal source in the Father of our Lord Jesus Christ, and unless themselves taken up into the personal life of the believer.

11. To this end we address our appeal first to all Christians. Let each man, following his own conscience, and putting his convictions to the test of practical life, accept his full personal responsibility for the doing of God's will on earth as it is in heaven, and in working for God's kingdom. Let him in entire loyalty to his own church seek to have a share in that wider fellowship and co-operation of the Christian churches of which this conference is a promise and pledge. In the name of this wider fellowship we would send a special message of sympathy to all those who amid circumstances of persecution and trial are fulfilling their Christian calling, and we would comfort them with the thought that they are thus brought into fellowship with the sufferings of Christ.

12. But we can not confine this appeal to the churches, for we gratefully recognize that now we have many allies in this holy cause.

We turn to the young. With keen appreciation we have heard of their aspirations and efforts for a better social order as expressed in the youth movements of many lands. We desire to enlist the ardor and energy of youth, the freshness and the fulness of their life, in the service of the kingdom.

We think also of those who are seeking after truth, by whatever way, and ask their help. As Christ is the Truth, so Christ's church heartily welcomes every advance of reason and conscience among men. Particularly we would invite the co-operation of those teachers and scholars who in many special realms not only possess the influence but command the knowledge without which the solution of our pressing practical problems is impossible.

In the name of the Son of Man, the Carpenter of Nazareth, we send this message to the workers of the world. Thankful for all those who, even under the present difficult conditions, are acting in accordance with the principles of Jesus Christ, we deplore the causes of misunderstanding and estrangement which still exist and desire to remove them. We share their aspirations after a juster social order, through which the opportunity shall be assured for the development, according to God's design, of the full manhood of every man.

13. We have said that this Conference is only a beginning. We can not part without making some provision for the carrying on of our work. We have, therefore, decided to form a Continuation Committee to follow up what has been begun, to consider how effect can be given to the suggestions which have been made, to examine the practicability of calling another such conference at a future date, and in particular to take steps for that further study of difficult problems and that further education of ourselves and of our churches on which all wise judgment and action must be based. May we not hope that through the work of this body, and through the increasing fellowship and co-operation of the Christians of all nations in the one Spirit, our oneness in Christ may be more and more revealed to the world in life and work?

14. Only as we become inwardly one shall we attain real unity of mind and spirit. The nearer we draw to the Crucified, the nearer we come to one another, in however varied colors the light of the world may be reflected in our faith. Under the cross of Jesus Christ we reach out hands to one another. The Good Shepherd had to die in order that He might gather together the scattered children of God. In the Crucified and Risen Lord alone lies the world's hope.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. *Amen.*

Reactions of Our Readers

TOO SUGARY FOR THE OLD GUARD

To the Editor of the Universalist Leader:

Your editorial on the ecclesiastical wanderings of Dr. Joseph Fort Newton is too sugary for me. It is his privilege, of course, to change his church affiliations as often as he chooses, and it is his own business. When, however, he explains his change, and you congratulate him on it, then we who are of the church he leaves are interested and entitled to an opinion. In the letter of acceptance of the call of the Episcopal church in Philadelphia as printed in the *New York Times*, Sept. 14, Dr. Newton says: "The Episcopal Church is the roomiest church in Christendom. Midway between an arid liberalism and an acrid literalism it keeps its wise course. If its spirit and attitude were better understood it would be at once the haven and the home of many vexed minds torn between loyalty to the old faith and the new truths." In the preface to his letter we are told that in July he received the rite of confirmation at the hand of Bishop Garland and that he is now a candidate for holy orders, and that if he is successful a year from now he will receive his ordination as a priest.

So it would appear that his membership in the church since his youth was not valid and his supposed ordination as a minister was a meaningless ceremony. The people, too, upon whom he has conferred church membership in his various pastorates, it would apparently follow, need to have it done again by some apostolic bishop.

If there is another Protestant church that pursues such an illiberal policy toward sister communions we do not know of it. To call it "the roomiest church in Christendom" and to anticipate that in its fold will gather the deluded worshipers of other branches of the church demands a greater credulity than we had supposed a man of Dr. Newton's open and independent mind possessed. "Dr. Newton will keep," you tell us, "his Universalist fellowship and his Congregational fellowship," but what sense or fairness is there in that when the fellowship which he has now sought is not reciprocal? May we be excused if we do not congratulate him on his change of church relationship, or you on your Pollyanna interpretation of it.

Vincent E. Tomlinson.

Worcester, Mass.

* *

A GOOD WISH FOR DR. NEWTON

To the Editor of the Universalist Leader:

There are one or two phrases in Dr. Newton's letter of acceptance to which I wish to call attention, both for his sake and for the sake of the church at large.

"Since I learned to know the Episcopal Church in England," writes Dr. Newton, "in the blazing days of war, something deep in me has responded to its sweet and tempered ways. . . . If its spirit and its attitude were better understood it would be at once the haven and the home of many vexed minds torn between loyalty to the old faith and the new truths."

What Dr. Newton means is clear. He sees a great company of college boys and girls whose lives are rent and torn by a conflict between old religious teaching and new scientific and religious truth. He has been an effective preacher at colleges all over the country to large numbers of such young people. They may properly seek a haven, "a religious home." The apostle himself, however, may well beware of such a thought. He follows a Master who "had not where to lay his head." To the real preacher, the denomination must never be a haven. I do not believe that it will be with Dr. Newton.

In the Church of England there is a conflict impending between those who want to go back to Rome—some of the most wooden-headed, narrow-minded ecclesiastics on earth—and those who would press on in Protestant liberty seeking the truth which makes men free. In the United States the Episcopal Church also is divided. The broad church men are outstanding religious liberals of the country. The service they are rendering is magnificent. But while from the standpoint of a kindler of faith the church to them may be regarded as a haven, from the standpoint of a place of service it is a front line trench.

Dr. Newton is a liberal theologically and economically. Best of all, he is a man of religious experience. We Universalists wish him well, but we wish him storm with the sunshine, some thorns with the plaudits and honors, a church as a haven and a home, and also real leadership in a fight for the truth as it is in Jesus.

His Friend.

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DR. DODGE SAYS "A CURIOUS COMMENTARY"

To the Editor of the Universalist Leader:

Is it not a curious commentary on the cult of "No Denominationalism," that one of its foremost leaders should so promptly enter one of the most exclusively denominational of all the Protestant "religious bodies?"

Henry Nehemiah Dodge.

Morristown, N. J.

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A TOUCHING INCIDENT

To the Editor of the Universalist Leader:

The enclosed clipping from yesterday morning's *Washington Post* delighted me with its "Brotherhood of Man," and is especially touching because of the misunderstanding in regard to Congress and immigration.

A Friend.

Washington, D. C.

The clipping is as follows:

"Reading of the Santa Barbara earthquake, Genechiro Yamada, a poor boy in Tokyo, sent to the American Red Cross headquarters three yen—$1.50—which he had received from his parents in January as his allowance for the year. Yamada in his letter forwarding the money, recalls the help of the Americans after the Japanese earthquake.

"Upon receiving his letter yesterday, Chairman John Barton Payne, of the Red Cross, wrote a personal letter to the boy expressing the belief that his 'act is one of the most remarkable instances of self-denial and generosity I ever encountered or heard of.' "

* *

GODSPEED FOR NEWTON

To the Editor of the Universalist Leader:

I am awfully sorry to lose Newton, for he is a great preacher. I see no reason to damn him as some will. If one goes to the Unitarians we give him Godspeed. Why not do the same if they go to the Episcopalians or Congregationalists? I feel we've lost a prophet and am sorry that we can not longer point to him as one of our churchmen.

Fair Play.

* *

HONEYED WORDS BUT—

To the Editor of the Universalist Leader:

A friend of mine to whom I now and then loan a copy of the *Leader* has just been talking with me about your fine editorial relative to Dr. Newton and his entrance into the Episcopal ministry. He says that Dr. Newton must begin all over again—that he must be baptized anew and serve a year as deacon and then be ordained priest according to the canon law of the Protestant Episcopal Church. My friend urges that Dr. Newton must accept the Apostles' Creed and the doctrine of apostolic succession and much more that is not consonant with the Baptist Church, whose ministry Dr. Newton first entered, or the Universalist Church into which he later came, or in keeping with the Independent Church which he founded at Cedar Rapids, Iowa, or the Congregational Church, which he tried in London.

I tell my friend that he is wrong, that Dr. Newton is received on his record and no question asked. I tell him that Dr. Newton was never ordained but once and that into the Baptist ministry. The validity of his Baptist ordination has never been questioned, and Universalists, Independents, Congregationalists and Episcopalians all gladly welcome him. I tell my friend that Christian unity is here. He says that I may gain that opinion from your glowing editorial, but that he knows better. Will you tell us about this matter through the columns of the *Leader?*

Lyman Ward.

Camp Hill, Ala.

* *

THE BACKING WE CAN COUNT ON

Rev. Harold Marshall,
Boston, Mass.

Dear Friend:

The time has not expired for the subscriptions enclosed, but I like to be in advance for anything so good as the *Universalist Leader*, which has been in my father's home, and mine, for seventy-nine years, in its various forms, and never destroyed but sent out to do missionary work.

It may not be many years longer that I will be here to add my subscription, yet I am happy in the thought that the $50 Liberty Bond is paying for some one for all time. Long may the good work go on. My greatest regret is that I am not physically or financially able to do all my heart dictates. Enclosed please find check of four dollars to pay for the following subscriptions: ——— ———.

Yours sincerely,

——— ———.

* *

MORE COMMENT ON DR. NEWTON

To the Editor of the Universalist Leader:

Well, Newton has gone to the Episcopals. I am not surprised. He has been following in the steps of Reginald Campbell, who began as a liberal and even radical, and finally landed in the Anglican Church in which he was originally nourished. Newton in Cedar Rapids never observed the communion and in many ways indicated his indifference to form and ceremony. Now he has gone to the church that makes them central. I think in his first estate he was the better Christian, if we mean by that one who follows the spirit of Jesus' teaching. For nothing is more certain than that Jesus, in accord with all the great prophets, made plain that not only were form and ceremony secondary, but that too often devotion to them destroyed the spirit of true religion, which is a matter of the inner spirit and not of outward conformity.

I can not understand or follow the logic of Newton's mind. Probably it is not necessary. He follows his own, as I do mine. But his talk of the Episcopal being the "roomiest church" in Christendom is sheer nonsense. What church has more heresy trials? And so far as denominationalism is concerned, what Protestant church more steadily declines to work with other Protestant churches than the Episcopal! But he had to give some explanation. Well, he is a great preacher, and I wish him only happiness in his new relations.

Independent.

* *

HOW THE MINISTER AT DOVER LOOKS AT IT

To the Editor of the Universalist Leader:

All this pother about J. Fort Newton's entrance into the Episcopal Church is to make one laugh. I have always maintained, to the disgust of many of the *Leader's* leaders, that Newton had no convictions, and all the pother they, the *Leader's* leaders, were making over him, and the good money they were spending to press agent him, and to place him in the spotlight, would go for naught. I now can say: "I told you so."

Newton says—I call him just plain Newton, for he is and will be just plain Newton until reordained by the Episcopal Bishops, for his former ordination by all the many other churches to which he has belonged is not valid and goes for naught—"I did not think of joining the Episcopal Church until Bishop Garland suggested it." Ye gods! What a reason for joining a church!

In order to leave a church like ours that has faith in Brotherhood, Democracy, Equality, Universal Love, and Jesus as our Supreme Teacher, to join a church that insists on the Apostle's Creed, virgin birth, Thirty-nine Articles, resurrection of the physical body, salvation only through the Episcopal Church sacraments, and a government of the House of Bishops, simply through the "suggestion of a friend," shows a deplorable lack of reasoning and conviction, and, to me, a weakly, wishy-washy religion.

Newton says: "The Episcopal Church is the roomiest church in Christendom." If so, why must he be reordained? Why are not our sacraments and the sacraments of other churches as valid as those of the Episcopal Church? Should Newton attempt to preach any of our roomy, democratic and fraternal doctrines after his ordination into the Episcopal Church he will find out just how "roomy" that church really is. So it is to laugh, and laugh again!

Perhaps the *Leader's* leaders might persuade by friendly "suggestion" Bishop William Montgomery Brown to join our roomy church. Should he be persuaded to do so, I am sure he would tell us just how "roomy" is the Episcopal Church.

H. E. Latham.

Dover, N. H.

* *

FOR THE NEWTON EDITORIAL

To the Editor of the Universalist Leader:

I can imagine that at this time your desk is piled high with letters against your editorial on Dr. Newton. I think it was genuinely fine. You take the high, Christian attitude that Dr. Newton's preaching has never been sectarian, and while I myself could never be happy skipping about from one fold to another, it is certainly a welcome thought that the barriers of religious prejudice are crumbling so fast that we may hope at last to realize the ideal of "one fold and one shepherd." I believe such men as Dr. Newton hold this vision.

A Universalist Woman.

Program of the Universalist General Convention

Syracuse, New York, October 20-25, 1925

Tuesday, October 20 (Ministers' Day)

10.00 a. m. Devotional Services.
10.15 a. m. Address: Rev. Effie McCollum Jones, D. D.
Subject: "Increasing the Minister's Power to Serve."
11.00 a. m. Discussion.
2.00 p. m. Address: Rev. Vincent E. Tomlinson, D. D.
Subject: "The Minister as the Shepherd of Souls."
2.45 p. m. Discussion.
3.30 p. m. Address: Rev. Daniel T. Denman.
Subject: "The Minister as the Ambassador of Christ."
4.15 p. m. Discussion.
6.00 p. m. Fellowship Supper.

Wednesday, October 21

7.15 p. m. General Convention called to order.
7.30 p. m. Occasional Sermon, Rev. F. D. Adams, D. D.
Subject: "If I Had But One Chance."

Thursday, October 22

9.00 a. m. Devotional Service, conducted by Rev. B. G. Carpenter, D. D.
9.45 a. m. Business Session.
Addresses of Welcome:
Hon. John H. Walrath, Mayor of Syracuse.
Mrs. J. Herbert Shaw, representing Syracuse Parish.
Reports, etc.
2.00 p. m. Church Extension, Opportunities, Problems, Possibilities. Rev. John Smith Lowe, D. D., presiding.
Addresses:
"Florida and the South," Rev. Francis B. Bishop, D. D.
"Is This a Dream?" Rev. C. Ellwood Nash, D. D.
"Denver and the Challenge of the West," Rev. Harold H. Niles.
Reception by W. U. M. A. of New York.
4.00 p. m. Sectional Meetings.
1. Subject: The Church and Social Forces: Co-operation, Not Antagonism.
Leaders:
The Press: Don C. Seitz.
The Theater: Prof. E. R. Miles.
The Movies: Rev. Henry R. Rose, D. D.
The Rotary and the Lodge: Hon. Robert W. Hill.
2. Subject: Church Administration.
Leaders to be named by National Laymen's Committee.
7.30 p. m. Denominational Night.
Addresses:
William D. Kerr, Robert W. Hill.

Friday, October 23

9.00 a. m. Devotional Service, conducted by Rev. B. G. Carpenter, D. D.
9.45 a. m. Convention business—Election of Officers.
4.00 p. m. Sectional Meetings.
1. Subject: Constructive Universalism: The World Challenge. Rev. Harold Marshall, D. D., presiding.
Leaders:
Class Struggle: Prof. H. P. Morrell.
Racial and Religious Prejudice.
Brotherhood and the Outlawing of War: Rev. Herbert E. Benton, D. D.
2. Subject: Church Finances. Presiding officer and leaders to be chosen by National Laymen's Committee.
7.30 p. m. Platform Meeting. Interdenominational Night. Hon. Hurlburt W. Smith, presiding.
General Theme: "That They May Be One."
Addresses:
Rev. Harold E. B. Speight, D. D.
Rev. Frederic W. Perkins, D. D.

Saturday, October 24

9.00 a. m. Devotional Services, conducted by Rev. B. G. Carpenter, D. D.
9.45 a. m. Convention Business.
6.30 p. m. Convention Banquet, for both men and women, Hotel Onondaga. Rev. Joseph M. Tilden, Toastmaster.
Speakers to be announced.

Sunday, October 25

10.30 a. m. Service of Worship. Sermon by Rev. James F. Albion, D. D.

Communion Service conducted by Dr. Betts and Dr. Albion.

7.30 p. m. Platform Meeting. International Night. Hon. Owen D. Young, LL. D., presiding.

General Theme: "The Field Is the World."

Addresses:

Hon. John H. Clarke, "Our International Obligation."

Sherwood Eddy, LL. D.

Adjournment.

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ENTITLED TO DELEGATES

Up to September 26, 1925, the following churches had qualified for representation at the Syracuse session of the General Convention by having paid all or part of their quotas or apportionments for the past two years:

Alabama. Brewton, Camp Hill.

Arkansas. Driggs.

California. Los Angeles, Oakland, Pasadena, Riverside, Santa Paula.

Connecticut. Bridgeport, Danbury, New Haven, Meriden, Stamford.

District of Columbia. Washington.

Florida. De Funiak Springs, Miami, Tarpon Springs.

Georgia. Americus, Atlanta.

Illinois. Abingdon, Avon, Chicago (Redeemer), Chicago (St. Paul's), Elgin, Joliet, Litchfield, Oak Park, Peoria, Stockton, Table Grove.

Indiana. Manchester, Pleasant Valley.

Iowa. Boone, Osage, Mitchellville, Mt. Pleasant, Webster City.

Kentucky. Burlington, Hopkinsville.

Maine. Bangor, Calais, Canton, Dexter, Fairfield, Gardiner, Guilford, Hiram, Norway, Portland (All Souls), South Buxton, West Paris, Yarmouth.

Maryland. Baltimore.

Massachusetts. Annisquam, Arlington, Attleboro (Murray), Braintree, Cambridge (First), Chelsea, Cheshire, Dana (North), Essex, Everett, Fitchburg, Hardwick, Haverhill, Lawrence, Lynn, Malden, Mansfield, Marblehead, Marlboro, Medford, Melrose, Methuen, Monson, New Bedford, Newtonville, North Adams, North Weymouth, Orange, Peabody, Plymouth, Pigeon Cove, Salem, Saugus, Somerville (First), Southbridge, Wakefield, Waltham, Westminster, Worcester (All Souls), Worcester (First).

Michigan. Concord, East Liberty, Grand Rapids.

Minnesota. Minneapolis (Redeemer).

New Hampshire. Alstead and Langdon, Berlin, Claremont, Concord, Dover, Kingston, Lempster, Manchester, Nashua, Portsmouth, Westmoreland.

New Jersey. Newark.

New York. Auburn, Binghamton, Black Lake, Bristol, Brooklyn (All Souls), Brooklyn (Good Tidings), Brooklyn (Our Father), Canandaigua, Canton, Central Square, Cicero, Cooperstown, Dexter, Henderson, Macedon, McLean, Middleville, Morris, Mount Vernon, Newport, North Salem, Perry, Rochester, Schuyler Lake, Scipio, Syracuse.

North Carolina. All churches.

Ohio. Belpre, Bryan, Caledonia, Cleveland, Eldorado, Frost, Greenville, Jersey, Le Roy, Little Hocking, Milford, Mt. Carmel, Oliver Branch, Springfield.

Pennsylvania. Athens, Bradford, Girard, Hopbottom, Kingsley, Nicholson, Philadelphia (Messiah), Philadelphia (Restoration), Scranton, Sheshequin, Smithton, Standing Stone.

Rhode Island. Cumberland, East Providence, Pawtucket, Woonsocket.

Vermont. Barre, Bellows Falls, Cavendish, Derby Line, Rochester, Rutland.

West Virginia. Fork Ridge.

Wisconsin. LaCrosse, Racine, Stoughton.

Canada. Olinda, Ont.

NEWTON GLAD TO GO

The Rev. Dr. Joseph Fort Newton is keen about going to Philadelphia, to become rector of the Protestant Episcopal Memorial Church of St. Paul, because he wants to get back to America and because he likes Quakers.

"For years," he said to-day, "I have been preaching in such foreign cities as London and New York, and I'll be happy to return to my own people, the Americans, in an American city like Philadelphia. New York is getting to be more and more of a foreign city, and the new immigration restrictions will not stop it, because bootlegging in foreigners is going on at a great rate.

"I like the mysticism of the Quakers. It helps make Philadelphia deserve its name—the City of Brotherly Love. I am a student of mysticism and of symbolism, which was vindicated in a thousand ways during the World War.

Dr. Newton was first a Baptist in Paris, Texas, his home state, then founder of the People's Liberal Church, Dixon, Ill., then head of a Liberal Church in Iowa, then at the City Temple, London, and now a Congregationalist preacher in the Universalist Church of the Divine Paternity. He explained that his war experiences drew him toward the Church of England.

"I found," he said, "that at the most profound moments my reason failed me; I needed something to cling to. So did the soldiers. A boy lay dying in my arms. He asked me to comfort him. 'But no deep stuff, doctor,' he said. The cross was enough, a symbol of faith."

Dr. Newton considers it wrong to violate prohibition. He believes that in the next generation the country will be really dry.

Dr. Newton is soon to publish a book, "My Idea of God." It will contain chapters on this subject by many church leaders—Roman Catholic, Jewish, Christian Science, Quaker, Fundamentalist, Modernist, Ethical Culture and Agnostic.—*Philadelphia Post.*

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THE PARABLES OF SAFED THE SAGE

The Parable of the Detour

Of what is hidden under the Hood of an Automobile I am the most ignorant of all the sons of Adam, neither would I willingly learn. But I know a good list of friends of mine who have Automobiles, and I help to keep them Generous by riding with them in their Cars.

Now I rode with one of these friends, and we were Hitting the Turf at a fairly good clip, when we beheld a sign that said, Detour.

And we Detoured.

And that was a rough and rocky road that we had to take and it put us back about the space of One Hour.

And I went to hear a man make a speech, and he was getting on fairly well, when he flagged himself and made a Detour. For he thought of an Illustration, which, however, did not illustrate, and he told it, and wandered about quite a bit before he got back on the Main Traveled Road again.

And then he was stepping on the gas and going on well, when he said, Permit a personal experience. And then he made another Detour. And he wandered farther and farther from the way that was on the Map.

And by that time most of his hearers had forgotten what was the main road, and were yawning and looking at their Watches.

And I said unto him in mine heart, Old Fellow, thou hast acquired the Detour habit, and it is a bad one. If thou wishest to get anywhere in thy Discourse, and keep any considerable number of thy congregation following thy smoke, thou wilt need to make a prompt and permanent recovery from the Detour infirmity.

For the children of Israel might have gotten into the Land of Promise in about One Summer, but they made a Detour and were Forty Years in the Wilderness, and most of them got out of Gas and got Punctures and stayed there.

Wherefore if thou art an Orator or a Prophet, keep in the Main Road. Yea, whatever thy Vocation, beware of the Detour.

What the Religious Weeklies Are Saying

AN EPISCOPAL CRUSADE

A religious crusade, projected on a nation-wide scale, which will carry one hundred of the outstanding bishops, priests and laymen of the church, in flying squadrons, into every section of the United States to discuss the relation of Christianity to problems and duties of the day, will be launched at the Triennial General Convention, in New Orleans, in October.

As planned, the movement, designated officially as "The Bishops' Crusade," will be one of the most elaborate religious movements of a generation. Every diocese and parish in the church will be enlisted, and every type of churchmanship will be represented. It will not be a movement to raise funds, nor to engage in controversy, but to "carry a message to the hearts and minds of men," upon the fundamental religious questions which, it is believed, need emphasis in present world conditions.

The House of Bishops, in which the idea of the crusade originated, has unanimously endorsed it and the National Council has added its unanimous approval. A committee consisting of Bishop Darst, Bishop Brent, Bishop Slattery, representing the House of Bishops, Bishop Francis, Bishop Reese (of Southern Ohio), representing the National Council, is in charge of the plans.

With the endorsement of that gathering of approximately 600 bishops, priests and laymen, direct from the main body of the church, the plans will be carried to the eighty-eight diocesan conventions of the church next spring, and the way paved for the formal launching of the crusade in the early fall of 1926. Bishop Darst originally suggested the crusade, which has already met with favor throughout the church, and particularly in the South.—*The Churchman.*

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DIEFFENBACH IN FINE FETTLE

Editors are busy and sometimes hasty people. They say it is inevitable. Their sin frequently finds them out, and they know it first. In the summer slough, things hardly reach top-pitch. That accounts for our gentleness and forbearance with our fellow-shortcomers, and theirs for us. An example of the season: What would have been quite unprintable by February standards is spread upon a whole page of *Zion's Herald* in early September (the literary conception, germination, and delivery was in August). We should pay no heed to it except to prove the effect of weather by contrasting this writing with a more seasonable one. Dr. Lewis Oliver Hartman, the editor, goes out of his way, in reviewing Dr. Earl Morse Wilbur's book, "Our Unitarian Heritage," and Dr. Charles H. Lyttle's "The Liberal Gospel: As Set Forth in the Writings of William Ellery Channing," to deride our lack of growth numerically, to bludgeon the "glaring weakness of 'liberal religion,' " to reproach us for Dr. Wilbur's confession that we have been sorry in our lack of zeal and in our want of loyalty to the church. He hits straight at us with the declaration that we have in some respects done as much "to retard the liberalizing of theology" as to promote it, we being "a church so spiritually barren." The weather did it, because the editor finds nothing more hard to bear than the episcopacy strangling continually the love of both doctrinal and social freedom in the younger, abler men in the Methodist Episcopal Church (and nobody fights for such freedom more heroically or more hazardously than Dr. Hartman, praise to his valor!). How else explain his fling, "Intellectual freedom is too nonreligious a principle for a strong religious movement," and that thus all we liberals can be is a cave of Adullamites! We remind him, he says, of "the remains of something else." He dismisses us outright because we "will not submit to a common rule of faith."

Especially that last word shows the weather. It was only a few weeks ago that *Zion's Herald* published a fierce attack in an article on its own "common rule of faith," and charged with indignation that any one who dared openly to dispute fundamentalism in the Methodist Church was virtually cast out. The fact is, fundamentalism is the Methodist common rule of faith, so far as they have a rule, and they have such a splendid solidarity in the church to defend it that "intellectual freedom," strive as it will, goes against this dead wall and is flattened out. Spirit of Mitchell, Bowne, Buckner! And this *we* would write also in February!

As to our own defects, let us take only one, our small numbers. What does that prove? We know another church, the United Presbyterian, which for approved soundness of evangelical faith, for heroic devotion to missions, for unstinted giving to all its causes, for noble and even extraordinary spiritual preaching, for intellectual discipline of its ministers, and for piety of its laity—for all of these things it stands without a superior in Christendom. It is a great church! How large is it? According to the *World Almanac* for 1925, about 165,000. One of the very least! What is this among so many million—Methodists? And these others are as good as Methodists! And what is it to glory in above Unitarians, who are, in the same *Almanac*, 111,000, though, as Dr. Hartman knows, we as a church have been exceedingly hesitant about proselyting or even about taking account of ordinary accessions of members, being, as the writer thinks, mistakenly "above such things."

But our theme is climatic, and we turn for refreshment and vigor to an editorial in *Zion's Herald*, February 18, 1925, when there was the zest of life and truth in the air:—"And let it be said right here," said Dr. Hartman, "that Unitarianism has made a most worthy contribution to all the churches in its consistent emphasis on the reasonableness of religion as against the wild fire of an unthinking fanaticism and the deadening influence of nauseating superstitions, and in its determined upholding of the ethical test of Christianity and of the necessity for the practical application of the principles of the gospel to everyday life in both its individual and its collective manifestations. Methodism and other denominations are sincerely thankful for the very high service rendered in these respects."

The temperature of that is not mean but normal.—*Christian Register.*

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THE GOSPEL OF REDEEMING GRACE

Evangelicalism is the preaching of the good news of the grace of God in Christ, and a man can do that without either believing in the theory of inerrancy, or in the critical importance of the book of Daniel, or in the imminence of the Second Coming. I repudiate totally the suggestion that to be an Evangelical a man must be an obscurantist. I believe in the open mind. I believe in the continuous revelation of truth by the Spirit and I believe that all truth—truth in every sphere—is of God and is a revelation of the mind of God.

I agree, too, that preaching that closes its eyes to advancing knowledge would be in the ears of men no better than sounding brass or a clanging cymbal. I agree that Christian preaching, seeing it is the proclamation of him who claimed to be "the Truth," must itself be frank and honest and open-eyed. But I want to know in what way the new views about the Bible, let us say, affect the preaching of the Gospel of Grace. How do they make it impossible or even difficult for us to proclaim the good news that for us men and for our salvation Jesus bore our sins in his own body on the tree? And that is what Evangelicalism means—the announcement that God was in Christ reconciling the world unto Himself.

I will have no narrow interpretation placed upon the word "Evangelical." I will not have it identified with any special theory or doctrine. Evangelical preaching is preaching that deals with the big themes of God and the soul, sin and judgment and grace. Evangelical preaching is preaching that confronts this burdened and stricken world of ours and proclaims to it a Gospel of Redemption. It is preaching that has the Cross at

the very heart of it, because in that Cross it finds at once the revelation of sin and judgment and redeeming grace.—*J. D. Jones, quoted in the Christian Advocate.*

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DR. NEWTON'S CHANGE OF ALLEGIANCE

The decision of Dr. Joseph Fort Newton, after having been formerly connected with the Baptist and Congregational communions, to forsake his more recent allegiance with the Universalists to accept reordination as a priest of the Episcopal Church, has occasioned a mild sensation. About three years ago the editor called on Dr. Newton at his apartment in New York and in the course of an intimate and very delightful conversation sensed a certain spiritual restlessness in Dr. Newton and an uneasiness in his pastoral relationship due entirely to this spiritual experience, and not in any way to external conditions and relationships, which were very happy. Dr. Newton seemed to be undergoing an experience of deeply evangelical quickening with a certain longing for an opportunity to come into larger and more direct approach to the masses in need of the Gospel than was implied in a quiet and cultured pastorate among the well-to-do. We should not have been surprised at the time, or since, to have heard of Dr. Newton abandoning the New York pastorate to return to some such striking opportunity in the Middle West, and we had hopes that if such a day came he might find his place in a return to the Congregational fellowship.

In this new experience, while Dr. Newton goes to a desirable church, at a very substantial salary, the rectorship of a particular church is incidental; as in the case of R. J. Campbell in England it is the forsaking of a "free" type of church fellowship for the "authoritarian" type that is significant. In Dr. Campbell's case the "conversion" implied in many respects an almost fundamental change of viewpoint and conviction, so much so that the City Temple preacher rather vigorously renounced the heresy of his "new theology" days. We shall not look for any such renunciation on Dr. Newton's part of any phase of his former ministry. Probably he regards the decision that has occasioned so much surprise as an outcome of gradual approach and development. In his statement regarding the proposed change he stresses the fact that "after all, there is only one church of Christ," and emphasizes his interest in "our common Christian enterprise."

None the less in Dr. Newton's transfer of outward allegiance there is probably more revelation of an inward crisis, if not of an actual renunciation, than he himself realizes. Liberal men have ceased to see in the historic and spiritual division between "authoritarian" and "free" types of religion a necessary enmity or even rivalry. Men of each type have come to see in the other type an expression of spiritual moods, tempers, and experiences the sincerity and value of which they recognize though they can not express their own faith and experience in that particular way. Larger spiritual recognitions have developed, and things that were once regarded as hopelessly antagonistic are now thought of as possibly complements of a larger whole, or as opposite poles of the one sphere of truth. But this spiritual synthesis has not made much progress beyond the souls of individuals; it has thus far, though there is much talk, done very little to break down barriers or alter historic divisions. There is still a sufficiently marked cleavage between the authoritarian-episcopal type of experience and of religious organization, and the "free" or independent type—so decided a cleavage that Dr. Newton's going over from one to the other is not a superficial or accidental circumstance.

Dr. Newton has been "confirmed" and he is to be "ordained." What becomes of the vital faith of all the years of ministry and of the ordination that has been effective thus far in three different communions? The implication seems to be either that the faith and ordination of former years have been defective, or that the "confirmation" and ordination now required are after all the signs and symbols of a somewhat sectarian organization and environment. Dr. Newton in his ecstatic account of his new experience describes the church which he is entering as "the roomiest church in Christendom." We trust we shall not offend either the good Doctor, or our beloved and respected friends in the Episcopal communion, if we suggest that its roominess has a very narrow and zealously guarded portal. We are not complaining, but are simply stating the fact. Had the Episcopal communion actually been as roomy as Dr. Newton suggests many of us would still be within its portals. Shall we be deemed ungracious if we recall Dr. Robert F. Horton's blunt words in his famous confession, "Why I am a Congregationalist?" Concerning the claim to be the catholic church, Dr. Horton complained alike both of the Anglican and of the Roman communion, *It is too small.*

We would not make the mistake of setting over against the ideal of Christian catholicity the conception of a narrow and futile independency. We entirely agree with Dr. Newton's statement that "each man should labor where he can do his best work." We should say also that for each man authority, freedom, and catholicity are alike found in the following of his own convictions and visions. We rejoice that Dr. Newton is not disobedient to what he deems his heavenly vision, and we wish him Godspeed in his new environment and ministry. In view, however, of the way in which Dr. Newton's conversion to Episcopacy has been exploited by the publicity department of the Diocese of Pennsylvania it does not seem inappropriate to say that, without disparaging the faith or practise of others, many within the "free" churches are not strangers to the ideal of catholicity upon which Dr. Newton has based his change of ecclesiastical allegiance. We shall continue to believe that the vision and practise of the largest catholicity and the reality of the one communion of saints in Christ, are not necessarily associated with the acceptance and recognition of particular symbols, rituals, and church disciplines, or with the professed assent to creeds regardless of their grammatical and historical meaning.—*The Congregationalist.*

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A ROOMY CHURCH?

Dr. Joseph Fort Newton goes over to the Episcopal Church. He has been a frequent *voyageur* in the ecclesiastical sea, having been first a Baptist, then an Independent, and next a Universalist. The City Temple in London called and took him into Congregational fellowship, where he had a good ministry from 1916 to 1919, though not completely to his liking. He returned to New York and has since served Frank Oliver Hall's old church of the Universalist household. Now he finds the theory of apostolic order congenial, and he will serve in a rich parish in Overbrook, suburb of Philadelphia.

For Dr. Newton we entertain a kindly feeling, but we do like a man who stands somewhere. He has always been literary, irenic, and inclusive in his spiritual hospitality, and on that account it has been possible for him to find acceptance in churches of all varieties of religious belief. Nobody in orthodoxy ever held his Universalism against him, for example, because he never held it seriously himself. There is a poetic and gentle accent in his speech, and never emphatic pronouncement of a position which would separate him from any kind of believer.

Void of offense, at home in the sentiments of evangelical pietism, and confident there is nothing so important in religion as mellifluous good feeling, Dr. Newton accepts the full letter of the Apostles' Creed, the Thirty-nine Articles, including Apostolic Succession, and all the House of Bishops to see that he obeys. He calls it "a roomy church." It may be large, but it has walls. Let him fare forth to freedom and he will learn how high they are. Bishop William Montgomery Brown can tell Dr. Newton of the spacious intellectual and spiritual area in that church.

It seems the natural sequel in a brilliant career which has lost, through lack of practise in great doctrinal distinctions, and chiefly that of freedom in the truth, the greatest gift. After all, as Paul said, referring to beliefs, "There are many kinds of voices in the world, and no kind is without signification." We do speak and hear with our understanding. We do.—*Christian Register.*

Understanding Our World

A Survey of Europe

Herbert E. Benton

Our experience this summer with the "Eddy Seminar" has been a priceless privilege. There have been above one hundred Americans in the group—teachers, social workers, ministers, etc., all intent on learning something of actual conditions in Europe that thus we may return home and do what little we can to "heal the open sore of the world," and bring the peoples of the earth to a clearer understanding and a friendlier relationship.

I wish it were possible to convey to readers of the *Leader* all that we have learned as we have listened to many speakers in London, Berlin, Prague, Vienna, Geneva, and Paris, and as we have talked with persons we have met on the train, in the restaurants, etc.

That is impossible, but it may be of value briefly to note some of the impressions that I think are generally held by the members of our group.

1. England seems in the most precarious situation of any nation we have visited. In spite of the fact that the pound sterling is at par the future is very dark.

England is the only European country in which there is widespread unemployment. At least a million and a half workers are without employment, and barely subsist on the government dole.

The mining industry is most unsound, and the subsidy recently granted by the Government is a mere temporary palliative.

England has lost many of her foreign markets, and there seems no prospect that they will be regained. There is little or no capital now in England that can be invested in foreign countries.

Upon the interest from these investments and the former favorable balance of trade (now turned against her) England has depended for the money with which to purchase the foodstuffs necessary to support her population, since she raises sufficient to feed not more than one fourth of her people. With that income lost what will she do?

The parlous situation of England is aggravated by the liquor curse. It is declared that the working people spend annually for drink as much as they do for rent. The assertion is easily credible. Nowhere have we seen so much dire poverty, so much drunkenness, so much squalor.

There are other disturbing factors, such as the growing power of Communism, that add to the darkness of the picture.

An American business man said to me: "I regard the situation in England as almost hopeless. I would not be surprised if in twenty-five years she is as impotent as Spain."

And we have found no thoughtful person who is not staggered by the tremendous problems that confront the Empire. Many believe it will survive, but all agree that in the next few years this proud nation will be subjected to a trial that will test its fiber as never before.

2. Austria, next to England, demands sympathy for its distressing situation. Although the currency has been stable for two years and more (a new unit, the schilling, has been adopted in place of the old kronen, which tobogganed until it was not worth the paper on which it was printed), the stability is founded on the sand and conditions are depressing.

Of the total population of 6,000,000, nearly 2,000,000 live in Vienna. The hinterland is largely mountainous and for years at any rate can not supply the food necessary to support the city.

If free trade could be established with neighboring countries, the problem would be solved, but the intense nationalism of Czechoslovakia, Jugoslavia, Italy, etc., will brook no such accommodation. Those who spoke to us see no hope except in union with Germany, and that, as later we were told by the editor of *Le Matin*, in Paris, France will vigorously oppose.

3. As to whether Germany or France is in the stronger condition, opinions may differ. Germany is like a runner who has had great misfortune and has been seriously checked, but now has started afresh and is coming strong.

All signs we saw in Germany seemed to indicate that while there is much poverty, while many are depressed and sad, still the nation is not crushed. Here are a people still virile, still determined, still efficient, and they will not be downed.

Yet it is a different Germany. A German whom we met on the steamer between Montreux and Geneva, who is in charge of the central office of an international corporation composed of companies in some dozen countries that manufacture electric lamps (by the way, he knows and esteems very highly our compatriot, Dr. Owen Young), assured us that Germany is stable and conditions are favorable. In answer to a remark that it seemed hard to understand how a country which had been so subservient to a monarchy could almost in a moment establish an enduring democracy, he replied: "If you had been here during the war you would understand. The people of Germany suddenly awakened to the fact that they had been deceived by their leaders, not only as to what was transpiring in the war itself, but as to the motives and objectives of the ruling class. With those objectives, world overlordship, etc., the people had no sympathy, and once understood they were rejected. There is little danger that Germany will return to the old system. All she needs now is liquid capital."

4. The situation in France is difficult to evaluate. The franc has been stable for some time at about 21 to the dollar. There is little unemployment. The people are fairly prosperous, but the Government is poor. Should the franc slide again, dire disaster would ensue.

The chief factor to be taken into account in France is psychological. France is afraid, with a paralyzing fear, of Germany—a fear that distorts her vision so that she can not see facts as they exist.

A Frenchman with whom I talked in the subway, Mr. Bouillant, chairman of the Committee of Foreign Affairs of the Chamber of Deputies, who spoke to our group, and others, voiced the same sentiment—fear, distrust of Germany. And the one and only object they have in view is security.

France can not be blamed and she must have her plea granted. She must have security. Baseless as her fears of Germany are, in view of the present situation there, none the less it is real to her and must be considered.

That security may come through the Pact between England, France and Germany (although France does not trust German motives in their proposal), but the chief means, in fact the only permanent security, is to be obtained through international agreement and co-operation, by arbitration of all disputes before an international court, and by universal reduction of armaments.

Our week at Geneva, where we held our meetings in the famous Hall of Mirrors at the Secretariat, a room that has already witnessed the achievement of several notable international conventions, convinced us that here is an instrument for world concord and peace, which, though faulty, is already functioning admirably and has in it the promise and the potency to achieve, what all nations desire, actual co-operation between the nations.

Wherever we have been we have found the same conviction that another war is the end, a conviction which is not yet, alas, sufficiently keen in the United States, and we find also everywhere the heart felt longing that the way out may be found.

It can be found and it will be found, if the United States comes in and joins hands whole-heartedly with all other nations.

San Malo, France, Sept. 8.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House

The Medieval Mind

By Henry Osborn Taylor. The Macmillan Company. 2 vols. $8.00.

In Europe, one supposes, it is impossible to escape recognition of the influence of the Middle Ages, for witnesses to their influence tower on every hand. In adolescent America, however, where no cathedrals rise to remind us of centuries past, we easily forget and conveniently ignore the great civilizations that were born and that died before our continent was discovered. But, whether we admit it or not, we are not the products of this newly discovered continent of ours. We are part of the European tradition, and we can never understand ourselves unless we understand not only the story of Greece, whence all our culture stems, but also the story of the Middle Ages. The story of the Middle Ages is the story of the civilizing of our Nordic ancestors through contact with the dying culture of Rome and the crescent culture of Christianity. It is a drama, extending over seven or eight centuries, with the curtain rising on a Europe still barbaric and plunged into darkness by the fall of Rome, and with the curtain falling on an age when government, architecture, and theology had attained new heights.

For the man or woman who wishes to comprehend intellectual currents of our own time a study of the Middle Ages is inevitable, but once such a study has been undertaken it is likely to be pursued for its own sake. No period in history is richer, more interesting, more puzzling, than the Middle Ages. The study of the period lures one on in the attempt to think and to feel as people of the Middle Ages thought and felt. Even dull books on the subject come to hold an attraction, but books on the subject need not be dull. "The Medieval Mind," which is never dull, will prove an excellent introduction to the period, while at the same time it penetrates a little deeper than almost any other book into the life of the times. Its author is first of all a historian, with the true historian's devotion to accuracy. But beyond that he is a philosopher, a man who is equipped to grapple with the thought of Aquinas and the other master intellects of the twelfth and thirteenth centuries. And finally he is an artist, writing with sympathy and urbanity and sometimes with irony. We rejoice that the publishing of the fourth edition of "The Medieval Mind," the first edition of which was published in 1911, has given us the opportunity to pay tribute to Henry Osborn Taylor and his book.

It will be wise to begin with an outline of the contents of the book. The first section carries the reader back to the time when Rome was flourishing and its civilizing influence was beginning to penetrate into western Europe. Taylor surveys the forces of that period which were destined to become dominant influences, and he devotes considerable attention to the works of the church fathers, which were made the starting point for the discussions of the medieval scholastics. Approaching the subject from another angle, he examines the characteristics of the Germanic tribes which settled western Europe and swept into Italy.

With this background Taylor commences his study of the Middle Ages, first examining the period preceding, during, and immediately after the reign of Charlemagne. His emphasis is always on intellectual trends rather than on political or military careers, and we see very clearly the beginnings of scholasticism. We are prepared, then, for the study of the eleventh, twelfth, thirteenth, and fourteenth centuries, the Middle Ages proper. Mr. Taylor's title for this section, "The Ideal and the Actual," indicates his treatment. He devotes a chapter to the monasteries, one to the hermits, one to St. Bernard, and one to St. Francis of Assisi. Always he is careful to reveal both the best and the worst, and to show, to the best of his ability, why both existed. Still with the same general title and the same general method, he turns from the church to society, contrasting the knightly chivalry of the times with certain sordid realities which feature less prominently in romantic novels.

Brief sections deal with the symbolism of the age, with its poetry, and with its law, but Taylor presses on to devote the remainder of the second volume to scholasticism. Two introductory chapters discuss the materials and methods of the scholastics, a chapter on the twelfth century scholastics follows, and then come chapters on Bonaventura, Albertus Magnus, Thomas Aquinas, Roger Bacon, and Duns Scotus. The final chapter bears the title, "The Medieval Synthesis: Dante."

All of the book is admirably written and exceedingly interesting. The first part of the book, which deals with the early and less known centuries of the Middle Ages, is no less fascinating than the latter part, which prods with originality and insight into the very heart of the church, of society, and of learning as they existed in the twelfth and thirteenth centuries. Taylor can take a great mass of material, organize and interpret it, and show what is trivial and what is significant. Or he can take a single man, as for example Aquinas, and interpret and clarify his thought without once introducing a false simplification or a misleading explanation. These are rare gifts.

Naturally one compares "The Medieval Mind" with Henry Adams' masterpiece, "Mont-Saint-Michel and Chartres." The most conspicuous difference is that Adams has confined himself entirely to the twelfth and thirteenth centuries. It might also be suggested that Adams has written an artistic book and Taylor a scholarly one, but there is danger in this distinction, which to be valid must be a distinction of degree rather than of kind, for Adams' book is scholarly and Taylor's book artistic. Taylor is perhaps less enthusiastic than Adams, less carried away. He is more willing to admit the existence of conflict and disagreement, less eager to show an embracing unity. In his account of medieval society his insight is perhaps a trifle less acute than Adams', and of course his book lacks the chief glory of Adams', the learned, sympathetic, and beautiful account of medieval architecture. In the section dealing with scholastic thought there is little to indicate that either writer must yield to the other for intellectual grasp or for lucidity of presentation. The reader of one will wish to turn to the other, finding each book supplementing the other. It is to be hoped that both books will pass through many editions in the years to come.

* *

The Gospel of Mark

By Benjamin W. Bacon. Yale University Press. $5.00.

Professor Bacon has written the perfect example of a scholar's book. To the professional New Testament scholar the work will doubtless prove valuable, but for any one else it is distinctly and dishearteningly dull. The author has written as if he considered it a crime to be animated and a sin to be interesting. He has devoted 334 pages to a consideration of the date and composition of Mark, and for thoroughness in the examination of minutiae the book has few equals and no superiors. One might very fairly defend the detailed nature of the study, but the painstaking dulness of the presentation is indefensible. One has only to remember Canon Streeter's "The Four Gospels," to appreciate that scholarship and dulness are not synonymous terms.

The results of Professor Bacon's dry-as-dust labors are surprisingly slight. He concludes that the traditions concerning the authorship of the second gospel are correct in so far as they state that the author drew on the recollections of Peter. He holds that the author was familiar with a collection of sayings used by him sparingly but by Matthew and Luke more fully. To the thirteenth chapter, which contains a prophecy of the fall of Jerusalem, he devotes many pages, seeking to draw

(*Continued on page* 27)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

NORTH CAROLINA UNIVERSALIST CONVENTION

The North Carolina Convention of Universalist Churches was held at Kinston, Aug. 27-30, 1925.

The "key-note sermon" by Rev. O. F. Alvord of Rocky Mount sounded a clear note of faith and courage. The occasional sermon by Rev. George Wood of Kinston was a call to see the vision of a vital faith and carry forward a more constructive work. Rev. J. T. Fitzgerald, pastor of the new Everton Circuit, proved to be a preacher of power and logic; and the people of the convention gave a kindly welcome to these three new ministers of the state, also recognizing that in Mrs. Wood and Mrs. Alvord the work of the pastors will be greatly strengthened. The devotional spirit of the sessions was greatly helped by the beautiful singing of Mrs. Alvord. Rev. F. B. Bishop gave a sermon on "The Great Task."

North Carolina Universalists all rejoice with Rev. Hannah J. Powell and her people over the splendid new "Manse" to be completed so soon at Sunburst, which will give so much greater opportunity for the growing work of our mountain mission. And we are all looking forward in happy anticipation of a church and home for the minister in the thriving city of Rocky Mount.

August having been chosen as the convention month to encourage the attendance and participation of the young people, an important part of the program was that taken by young people. Miss Norma Ward gave a most thoughtful address on "War, Diplomacy, or Friendship." Miss Annie Maxwell's address on "Is the Present Upheaval of Religious Discussion Indicative of a Greater or a Lesser Religious Conviction?" was remarkable for its clearness of vision and forceful presentation.

The Women's Missionary Association of North Carolina met in connection with the Universalist Convention of North Carolina at Kinston, Aug. 29. Mrs. Winstead, president, and Mrs. J. E. Williams, secretary-treasurer.

Reports showed a healthy condition in the three active Circles of the state, and two Clara Barton Guilds, also a goodly number of members-at-large. Three Memorial memberships were received at this meeting. Mr. James Adam Garner, Delphos, Kansas, Memorial by his daughter, Rev. Martha Garner Jones, Mrs. Sylvester Powell, Memorial by her daughter, Rev. Hannah Jewett Powell, and Mr. Lam Lawrence by Mrs. Lam Lawrence.

An important feature of this meeting was the report of the North Carolina representative to the Southern Universalist Institute at Camp Hill, Alabama, Miss Norma Ward. So impressed with this report were the women of the convention that it was unanimously voted to continue the plan of sending, each year, some one of our young people to this Institute.

Mrs. J. Ross Sutton, on behalf of the Convention, voiced our appreciation of the W. N. M. A. and its president, Mrs. Ethel M. Allen, whose most generous support has made our work possible.

Every one realized with sadness that this was Mrs. Allen's last meeting with us in her official capacity; but as showing our sense of the high value of her services we have resolved to welcome her successor, and, if possible, to give her a still fuller co-operation in the work of this great faith in North Carolina.

All the officers were re-elected for the ensuing year.

Martha G. Jones.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

OUR FOLKS

Mrs. Lillian C. Shaw, Devoted and Efficient Superintendent of the Syracuse Sunday School, and One of the Most Prominent People at the Coming Convention

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UNLIMITED SUPPLY OF "TOBACCO" FACTS NOW AVAILABLE

The National W. C. T. U. has republished, without denominational imprint, the "Tobacco Day Program" which our Temperance Department distributed last May. An unlimited supply of copies, at 5 cents each, 35 cents a dozen or $2.50 a hundred, may now be obtained from the National W. C. T. U., Evanston, Ill. The booklet of twelve pages is a digest of what science actually knows about tobacco.

* *

THE FARES TO AND FROM SYRACUSE

Yes, the Sunday school people may take advantage of the reduced rates granted for the General Convention—if they remain in the city until 250 certificates have been turned in. At any rate they should ask for the certificates (which go on sale on Friday, Oct. 16), for without our co-operation in this important matter there is little likelihood that any one will get the reduction.

Please read carefully the explanation made by Secretary Etz in the *Leader* and in the circular letters sent by us to every Sunday school. Remain through the General Convention sessions if it is in any way possible; but whether you do or not, be sure to call for your certificate when you buy your ticket.

* *

THOSE GROUP CONFERENCES

There will be but two classes of people in the world on Tuesday, Oct. 20, those entitled to the prefix "Rev." and those not thus dignified. The former, being greatly privileged at the Ministers' Meeting in Syracuse, will be excluded from our series of remarkable and fascinating group conferences. All the rest of the folks in the world will be welcome. Wise indeed will be those who accept our invitation. There will be intimate discussion of vital themes, men and women of experience and vision being the leaders.

The following list should be preserved in connection with the program that appears on another page of the *Leader:*

9.30 a. m.	"The Beginners' and Primary Groups," Mrs. Mary I. Chamberlain.
9.30	"The Superintendent and His Task," Mr. A. H. Homans.
10.30	"The Junior Group," Mrs. Josephine B. Folsom.
10.30	"Dramatics and Pageantry in Religious Education," Mrs. Clara A. King.
2.00 p. m.	"The Young People's Group," Miss Alice G. Enbom.
2.00	"The Home Department," Miss Grace A. Rice.
3.00	"The Organized Class," Miss Inez E. Warner.
3.00	"The Church School Money," Mr. Carl A. Hempel.

Mr. Hempel will be in general charge throughout the day, which makes it certain that everything will be "done decently and in order."

Among Our Churches

Vermont and Quebec Letter

West Burke.—Perhaps the most notable happening in this field during the present summer is the completion of the Universalist chapel and community building at West Burke, Vermont. West Burke is in that section of Vermont where one form of Universalism had its origin and where the Church of God's Universal Love existed for some years before the formal organization of the Universalist denomination. The church at West Burke was not the original church of the town, the location of which is not known to the writer. The fact of the establishment of Universalism at an early day, however, is evidenced in the many so-called union churches in the section round about, where Universalist preaching rights were established many years ago and are still recognized. The original society at West Burke was organized Jan. 1, 1870, and the meeting-house was built that same year at an expense of $3,300. For many years this was a prosperous and active society, its most famous preacher seeming to have been Elder Healy, later a famous pastor at Barre, Vermont, and the organizer of the first Convention Church in the state. The meeting-house burned in April, 1904, and since that time there has been but little activity at West Burke. The State Superintendent has visited the town occasionally and held services at G. A. R. Hall, and the pastor at St. Johnsbury has been called upon for services from time to time. The insurance obtained from the old church building has been accumulating, but never has amounted to enough to warrant a new building. One of the unique sights of the town has been the bell from the old church standing in the center of the lot, as explained to passers-by, for the purpose of holding possession and title. Three years ago, W. W. Marshall, of Vermont and Florida, a native of West Burke, made a proposition that, in memory of his father and mother, he would give $8,000 toward the erection of a new building which should be used not only for church services but for some definite community purpose. The proposition was accepted, plans were obtained through the generosity of Mr. E. I. Darling of Burke, and the work begun. The society found that it would be necessary to use a larger sum of money than was at first planned if it were to secure the ends desired, and added $5,000 of its own funds to the amount available. The result of the activity of the society is the placing of a thoroughly modern community building in one of the most prominent and convenient positions in the town. The new building is thirty-five by fifty feet, of face brick with cement foundation and cement trimmings. The main audience room is twenty-four by thirty-three feet, with a pulpit platform in a recess of eighteen by ten feet. The platform is furnished with the furniture taken from the old church and with the organ used there for many years. The seating is of collapsible auditorium chairs and the finish of the room is in neutral tints. In the front of the building are two rooms to be devoted to the purposes of the public library and reading room. The book room, twelve and a half by twenty feet, is fitted with adequate book shelves and librarian's equipment, the reading room, twenty by twenty-four feet, is supplied with reading tables and chairs. Two large oil paintings decorate the walls, the paintings donated by a native of the town. Other gifts have come in and are coming in for the making attractive of the room. In the basement there are adequate toilet facilities and two rooms of twelve feet clearance which are admirably suited for kitchen and dining-rooms. It is scarcely probable that the Universalist society at West Burke will ever again enjoy the services of a resident minister. It is entirely possible that this building in the course of time may become the home of a church organization which will serve the entire community. In the meantime the auditorium will be available for lectures and other public gatherings, the rooms in front will be used for library purposes, and the rooms in the basement may be taken advantage of by the community for social gatherings. The committee of the Universalist society consists at the present time of J. B. Watchie and S. D. Bartlett, who have served for many years, the third member of the committee, Mrs. Elmira Sleeper, having recently passed away. The erection of the building has been under the direct supervision of a committee consisting of J. B. Watchie, S. I. Howland and W. L. Brown. Dedicatory exercises were held on Thursday, Sept. 24. Addresses were made by Rev. T. W. Horsfield of St. Johnsbury, Rev. E. L. Vasey, resident Methodist pastor at West Burke, and by State Superintendent George F. Fortier, who performed the rite of dedication. O. C. Woodruff, chairman of the committee of arrangements, presided. W. W. Marshall, the donor of the fund which made the building possible, made a few remarks. At the close of the dedication exercises a social time was enjoyed, refreshments being served by women of the community. To the writer, no small interest was derived from the gathering of members of the choir which sang in the old church around the old organ for reunion and a service of praise. * * **South Woodstock.**—An interesting experiment is to be tried at South Woodstock during the coming winter. This is one of our famous parishes, and at one time, when the South Woodstock school, the Perkins Green Mountain Liberal Institute, was in operation, South Woodstock was the literary and intellectual center of the Universalist denomination. In recent years, South Woodstock has suffered the fate of the small town and has diminished in size. About the only preaching has been through the summer months. New life has been apparent there for some time. New families have moved in. This summer Rev. Otto S. Raspe of Massachusetts occupied the pulpit, driving from the summer parish at Barnard each Sunday evening. Through the interest of a Mr. Moon, an apple raiser of national reputation, a student Sunday school worker has also been at work. The people have rallied around these two workers. The best attended rural Sunday school we have ever seen has been gathered together, more than fifty children coming regularly. And then it came time for the work to close, the preacher to go to the city for its salvation and the student back to school for more light. But the people at South Woodstock determined not to have it so. Services are to be continued. Money has been raised and the Convention will help. Preaching is to be maintained through the winter and the Sunday school to be carried on, the latter under the direction of a young man of the community. Sunday school is held at nine o'clock on Sunday morning and the children are gathered by several young men who are thoroughly interested. Rev. George L. Mason will conduct preaching services through the month of October. We shall watch South Woodstock with interest, for we have always believed that here was an opportunity for real community work. * * **North and East Montpelier.**—Services have been held during the summer in these two churches by Rev. E. L. Houghton of Haverhill, Mass. In both parishes there has been interest and service. At North Montpelier there seems to be a general awakening looking toward continuance of services. Dr. O. K. Hollister, recently principal at Westbrook Seminary and for many years at the head of Goddard Seminary, has taken up his residence at North Montpelier and has been chosen chairman of the local church committee. Under his influence the Rose Lectures have been secured and are being given on Sunday evenings. The Ladies' Aid is carrying on its meetings and the Sunday school will continue. We expect ultimately the settlement of a resident pastor or, better still, community worker who shall cover this entire section. * * **Morrisville.**—Rev. George F. Mor-

ton, who for two years has done successful and painstaking work in Morrisville, closes his pastorate with the month of September. During Mr. Morton's pastorate an addition has been made to the vestry and new dining room and parlors have been installed in the church building.

George F. Fortier.

New York City Letter

A Sermon by Rev. Dr. Karl Reiland upon an August Sunday suggested that the generosity with which some of the old-time divines broadcast promises of endless punishment was a result of digestive disturbances and poor physical condition. "It is amazing," he said, "how much our feelings have to do with our philosophy. A restful night, good disposition and a brisk walk in the fresh air makes as much difference in our outlook upon life as there is between the tarnish and the polish of a piece of silver. Perhaps the dogmatic denial of salvation to so many people in the theological excesses of past days was in a measure due to the immoderate nourishment." * * **Divine Paternity.**—In his opening sermon Dr. Newton predicted a religious revival, bringing joy to mankind, and the end of the spiritual drought of the past few years. "If your religion makes you sad, there is something wrong with it. We want to do away with all forms of unnatural religious life. The duty of the day is to find joy in your religion, love God and do as you please." * * **Washington Heights.**—The opening sermon by Mr. Harris was upon "Americanism as a Religion." This church reports three new families the first Sunday. Mr. Harris had eighty-five boys at Camp Wamego during the summer, and already new children are coming in for 1926. At the Camp, a religious service is held in what Mr. Harris calls "The Adirondack Cathedral." * * **Mt. Vernon.**—Dr. Sayles, after a restful summer at his Maine farm, entered a Portland hospital in September for an operation. Prof. Clarence R. Skinner preached Sunday, Sept. 13. * * **Good Tidings.**—The Rev. Emerson H. Lalone, after a summer-time of the simple life upon a Mohawk Valley farm, returns to his parish with new strength and courage. At a parish family reunion, Sept. 29, supper was served, business transacted and a social hour enjoyed. Spirit fine. The supplementary financial campaign of the summer produced excellent results. * * **All Souls.**—The auditorium and Sunday school room were completely redecorated during the summer, and the stained glass windows cleaned and reset. The exterior of the church is now being painted, and the brick-work "pointed up." Everything is "pointing up." The program of music by organ, harp, violin, cello and some celebrated vocalist each Sunday meets with general favor. Dr. and Mrs. Grose report a wonderful vacation in Europe. * * **Our Father.**—This church is located in the center of what is rapidly becoming the so-called "black belt" of Brooklyn. Colored people are buying homes, and it is prophesied that within ten years the Bedford Hill section will be practically without white residents. It is probable that the society will remain in the present location the coming winter. During the summer Dr. Potterton spoke five times at Pocono Summit Manor Inn, six times at the Central Y. M. C. A., Brooklyn, and nine times at Mohonk, including the Fourth of July address. * * **Dr. Frank Oliver Hall** will speak every Sunday afternoon in February (1926) at the Central Y. M. C. A., Brooklyn.

Thomas Edward Potterton.

Church News and Interests

PERSONALS

Chaplain Clifford L. Miller and Mrs. Miller of Fort Des Moines, Iowa, were visitors at Headquarters on Sept. 23.

Rev. Dwight A. Ball of Winter Hill has gone to the Massachusetts General Hospital for an operation, and will be out of his pulpit until Dec. 1. His work will be taken by volunteers among brother ministers.

Rev. Fred A. Line began his work as pastor of the Central Universalist Church of Indianapolis the first Sunday in September. His address is 2426 Ashland Avenue.

A recent addition to the ranks of our ministers is Robert Cummins, who is the pastor of our church in Milford, Ohio. He has been in Student "Y" work in the Methodist ministry in the foreign field under the Presbyterian Church, and in business.

Rev. G. C. Baner of Akron, Ohio, preached on Sept. 27 in the church at Sharon Center, Ohio—reopened after having been closed for eighteen years. The subject of his sermon was "The World Needs You."

Rev. Charles F. Patterson, of Arlington, Mass., turned his ankle in the subway *en route* to the Ministers' Meeting, Sept. 21, and had to return to his home.

At a parish meeting held in Methuen on Monday evening, Sept. 21, Mr. Tracy Pullman was unanimously chosen to the pastorate made vacant by Rev. A. Gertrude Earle's going to the General Sunday School Association. Mr. Pullman graduated at Bates Colleges, Lewiston, Maine, in June. He has been preaching at Kingfield, Maine, during the last year. He is a member of the Board of the National Y. P. C. U.

Dr. Roderick J. Mooney of Fairfield, Me., has just been re-elected president of the Pastors' Union of Shawmut, Winslow, Oakland, Waterville and Fairfield.

The Massachusetts Superintendent, Dr. Coons, during September visited officially the following churches: Mattapoisett on Sept. 6; Swampscott, Sept. 13; Methuen, Sept. 20; Warren, Sept. 27.

Rev. Frank Durward Adams, D. D., of Detroit, is included in the list of the preachers of the twenty-one best sermons 1925, edited by Dr. Joseph Fort Newton. Dr. Adams' sermon is on "How One Man Discovered God," Hosea 11 : 8, 9.

Rev. A. Eugene Bartlett, D. D., of Pontiac, Mich., is to speak at the Congregational Council in Washington, Oct. 20, on "Recruiting for Church Members."

"Dr. Joseph Fort Newton," says a member of the Church of the Divine Paternity, "is to have an assistant rector at $8,000 a year at Overbrook, a parish secretary and a personal secretary, a beautiful parsonage, a congregation that lives near the church and a Sunday evening congregation of people who motor out from Philadelphia. He is to have one Sunday a month off for university lecturing, or he may take these Sundays consecutively to the number of one a month. St. Paul's is a large organization and spends $60,000 a year."

Massachusetts

Franklin.—Rev. R. K. Marvin, D. D., pastor. Unusually large congregations, including many Dean Academy students, have greeted the pastor since his return from Europe. His sermon topics have been "The Seas We Sail" and "The Roads We Travel," containing many incidents of his journey by land and sea, and yet preserving homiletic quality. Dr. Marvin officiated at the funeral of Mrs. Joseph G. Ray, daughter of the late Rev. Elmer F. Pember, who was many years pastor of the Universalist church in Bangor, Maine.

North Attleboro.—Rev. Chas. A. Haney, pastor. For two weeks prior to the opening of the North Attleboro church a choir of some twenty adult voices was rehearsing in preparation for what proved to be a splendid opening service. Arrangements have been made whereby those members of the choir who maintain perfect attendance at rehearsals and services will be taken on a several days' trip to Montreal at the close of the season. The choir has been organized into a "Choir Club," Mr. Thompson Rhodes president. Rehearsals are being made more interesting than choir rehearsals usually are. For an uninterrupted period the choir rehearses, stopping promptly at nine o'clock and retiring to the supper room of the church, where choir dances are given

after each rehearsal. The church school has been reorganized, Mr. James Monroe being the new superintendent. The teaching staff now numbers nineteen, conducting classse for all ages. A new policy of requiring home study, together with considerable discipline, is expected to produce the reaction of at first reducing the church school enrollment, but it is anticipated that when the results of such a system become evident the increased interest and results will more than offset any temporary reductions. On Oct. 4 the pastor will begin again his Sunday evening lectures, which last year proved very popular.

New York

Little Falls.—Rev. Seth Rogers Brooks, pastor. Our church opened Sept. 13 with a large congregation present. Prior to the opening a letter outlining a five-fold program for the year was sent out. On Sept. 20, a good congregation was present. Mr. Brooks preached at the union church in Newville in the evening. Next Sunday we will observe Rally Day. On the afternoon of Oct. 4, Mr. Brooks will preach in the union church at Indian Castle. Little Falls is making great preparation for the 100th Convention, to be held Oct. 5, 6, 7 and 8.

Ohio

Norwalk.—Rev. Harry M. Wright, pastor. After a long vacation following the close of the pastorate of Rev. W. W. Betts the first of May, the Norwalk church is again taking up its work. During the interval the church building has been thoroughly repaired and cleaned and the auditorium and organ beautifully redecorated. Early in the summer Rev. Harry M. Wright of Kent and Attica occupied the pulpit twice. On Sept. 13, our former pastor, Rev. Wm. Couden of Concord, Mich., preached to a large congregation. One child was christened by Mr. Couden. On Sept. 19 and 20, the Huron Association of Universalist churches met in annual session in Norwalk with a fine attendance from Attica, Peru, Norwalk and the outlying country. A bountiful dinner was served at noon at the church by the Norwalk women, assisted by the women of the Peru church. Several state officers, including the state secretary, Mr. S. C. Stall, were present and a splendid meeting was enjoyed. The Sunday morning service was also the initial service of the new pastorate of Rev. H. M. Wright in the Norwalk church. Much gratification is felt and happy anticipations expressed for the work of the coming year, when Mr. Wright will serve both Attica and Norwalk churches, preaching at Norwalk every Sunday morning and at Attica every Sunday evening. Mr. Wright will live in Norwalk.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. The Estey pipe organ which was ordered last October for our church was installed during the summer vacation, and used at the opening service Sept. 13. Saturday evening, Sept. 26, the organ was dedicated and a recital given by J. Sebastian Matthews, the organist at Grace Episcopal Church, Providence, with Byron A. Hudson of Woonsocket, the tenor soloist at Grace Church, as the soloist of the evening. The church was filled to capacity and the program was greatly enjoyed. The several organizations of the church provided the money for the dedicatory program, and flowers and other decorations added much to the occasion. The money for the great organ, a part of the entire instrument, was given by Arthur Stranach Warwick of Worcester, Mass., aided by his mother, in memory of the father and husband, Daniel Patterson Warwick, who for several years until his death was in the woolen manufacturing business in the adjoining village and was with his family active in the affairs of our church. That portion of the instrument given by the Warwicks was presented to the organ commission created by the Sunday school to raise the money and install the organ by Mr. David B. Pike of Providence, a friend of the Warwicks, and the whole instrument presented to the church and parish by Mrs. H. Joseph Hyatt, the superintendent of the Sunday school, a trustee of the organ fund and a member of the organ commission. The dedicatory wreath was hung by Mrs. Mary Ellen Sweet, one of the earlier members of the church, assisted by her granddaughter, Mrs. Cyril W. Knibb, and Arthur Stranach Warwick, one of the principal donors of the organ. Words of greeting and congratulation were spoken by Rev. Charles P. Hall of Pawtucket, president of the Rhode Island Universalist Convention, and the address of the evening was given by the General Superintendent, Dr. Lowe. The church has recently been given a handsome brass railing for the stairs leading from the vestibule to the auditorium, by Mr. and Mrs. F. E. Bartlett, who for years have been actively interested in the welfare of the church. The new organ cost approximately $5,000 installed, and was dedicated free of debt.

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OAKLANDON CHURCH DEDICATED

In connection with the second annual Rally and Home-coming service the Universalist church at Oaklandon, Indiana, which has been rebuilt since the disastrous fire last February, was rededicated Sunday afternoon, Sept. 20. More than 250 members and friends of the church were present, good-sized groups attending from Indianapolis, Muncie, and other near-by places.

The meeting was preceded by a dinner, one of the good old-fashioned country dinners for which Oaklandon Universalists are famous, and this was one part of the meeting in which all participated most enthusiastically.

The dedication sermon was preached by Rev. Fred A. Line, pastor of the Indianapolis and Oaklandon churches. Mr. Line took for his subject, "The Temple Service," taking as the basis for his sermon words found in Judges 7 : 21, "And they stood every man in his place." Rev. Pearl Mock, secretary of the State Convention, offered the invocation and read the Scripture, and the dedicatory prayer was offered by Rev. A. W. McDavitt of Muncie. Mr. Theodore Schlaegel, superintendent of the Indianapolis Sunday school, and a member of the State Board, gave a congratulatory message in behalf of the State Board. Mr. Walter McCord, the faithful and efficient superintendent of the Oaklandon Sunday school, read a most interesting history of this church, which was established in 1875. The report of the building committee was made by Mr. Mock.

It was a day of great rejoicing on the part of the Oaklandon Universalists. Twice during the past five years their church has been burned. But, undaunted, these devoted, loyal, consecrated Universalists have persevered in the way of service and have kept burning brightly through the years the altar fires of faith and hope and love, building their lives into the life of this church in such wise that it is a most potent factor and influence for good in this community.

The new church is of brick construction, is modern throughout, and is valued at about $40,000. It is splendidly equipped for Sunday school purposes and for the social activities of the church. Its builders may well take pride in this new temple of worship, dedicated to the service of God and man.

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BOOK REVIEWS

(Continued from page 23)

some conclusion as to the date of writing. He finds Pauline as well as Petrine influence. He maintains that the gospel was written in Rome. He draws many arguments from the epistles, particularly the non-Pauline epistles. He finds that the gospel gives us "an insight into the life of the primitive church in that age of obscurity which followed the death of the great leaders." Such in the main are his conclusions, though in the course of his laborious study he touches upon many subjects, more or less closely related to his theme.

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BOSTON MINISTERS' MEETING

The program committee of the Boston Ministers' Meeting held a session at the Hotel Lenox, Sept. 22. A general scheme was adopted for the year. Arrangements were made for a pre-Convention session Oct. 5. It was decided to hold no meeting Oct. 12 on account of the holiday, or Oct. 19 or 26 on account of the General Convention. On Nov. 2 there is to be a post-Convention session, with the general

discussion of Syracuse led by the General Superintendent if possible. It is planned to have denominational matter presented about once a month, to observe the union meetings of the Boston Federation of Churches when they occur, to provide for special Lenten meetings and to have other meetings regularly upon subjects relating to ministerial culture and social and economic questions.

Mr. Raspe, the president of the Ministers' Association, sat in with the committee, and Dr. Huntley made valuable, constructive suggestions.

Notices

THE UNIVERSALIST COMRADES

National Order, Official Call

The fourth biennial session of the Order of Universalist Comrades will be held at the First Universalist Church, Syracuse, N. Y., Wednesday, Oct. 21, 1925, at 9 a. m., to act upon reports and to transact any other business that may legally come before the session.

Alvar W. Polk, Secretary.

* *

INDIANA STATE CONVENTION

The seventy-eighth annual session of the Universalist Convention of Indiana will be held in the Universalist Church at Logansport, Oct. 8, 9 and 10, 1925, beginning at 1.00 p. m. Thursday, for the receiving of reports, election of officers and such other business as may legally be transacted.

Pearl M. Mock, Secretary.

* *

GENERAL CONVENTION COMMITTEES

Following are the names of committee members appointed who have accepted to date. Any one having matters of interest to be presented to these committees, may send them to any of the members named.

Committee on Official Reports:

Walter Gabell, Chairman, Northern Central Trust Company, Broad Street and Erie Avenue, Philadelphia, Pa.

Mrs. Harry Westbrook Reed, 508 Washington Street, Watertown, N. Y.

Mrs. Theresa Homet Patterson, 544 S. El Molino Avenue, Pasadena, Cal.

Stanley S. Staring, Minneapolis, Minn.

Rev. R. H. McLaughlin, Hartford, Connecticut.

Rev. A. W. Grose, 2744 Bedford Avenue, Brooklyn, New York.

Mr. Victor Friend, Melrose, Mass.

Rev. W. H. Macpherson, 523 W. Marion Street, Joliet, Illinois.

Committee on Resolutions:

H. W. Morris, 205 Barrington St., Rochester, N. Y.

Rev. E. D. Ellenwood, 103 Woodland Road, Woonsocket, R. I.

Rev. Harold H. Niles, Denver, Colorado.

Mr. Stanley D. Tilney, 108 South LaSalle Street, Chicago, Ill.

Committee on Nominations:

Rev. George Cross Baner, chairman, 798 West Exchange Street, Akron, Ohio.

Mrs. Stella M. Cushing, 9 Cliff St., Arlington Heights, Mass.

Mr. Robert L. Whitney, Marlboro, N. H.

Rev. George A. Gay, Camp Hill, Ala.

Cornelius A. Parker, 14 Beacon St., Boston.

* *

HOTELS AT SYRACUSE

With the publication of the list of hotels offered by the Convention Committee for the General Convention at Syracuse, our people will begin to move actively in the matter.

Three other conventions will be in Syracuse at the same time. It therefore is important for delegates to make reservations.

Syracuse Hotels

Hotel Syracuse. Shower bath, single, $3; double, $4. Tub bath, single, $4; double, $5.

The Onondaga. Without bath, single, $2; double, $3.50. With bath, single, $3; double, $5.

The Yates. Without bath, single, $2; double, $3.50. With bath, single, $2.75; double, $4.

Hotel Truax. Without bath, single, $2; double, $3. With bath, single, $3; double, $4.

The Mizpah. Without bath, single, $1.50 up; double, $2.75 up. With bath, single, $2.50; double, $4 up.

The New Jefferson. Without bath, single, $2; double, $3. With bath, single, $2.50; double, $4.

Hotel Seymour. Without bath, single, $1.50; double, $2.50. With bath, single, $2.50; double, $3.50.

New Hotel Winchester. Without bath, single, $1.50; double, $2.50 up. With bath, single, $2.50; double, $4.

Hotel Howard. Without bath, single, $1.50; double, $2. With bath, single, $2; double, $3.50.

Empire Hotel. One dollar and a quarter per person, per night. Accommodations for 150.

Hotel St. Cloud. Without bath, single, $1.50 up; double, $3. With bath, single, $2.50; double, $4.

Y. M. C. A. $1.25, $1.50 per day per person. Double rooms, $2.50.

Y. W. C. A. $1.50 per night. $10 per week (single). $1.25 per night. $8 per week (double).

The LaFayette. $1.50 per person. Double room, $2, $3.50.

The Wolcott. $2 per person. Double room, $3.

The committee is securing rooms in private homes for which a minimum charge will be made of $1 a day per person.

The above list of hotels represents nearly three thousand rooms. The first seven represent two thousand rooms, and all are within four blocks of the First Universalist Church. The whole fifteen hotels are within six blocks of the church. Convention headquarters will be at the church. The best service will be rendered if all hotel reservations are made through our committee. Syracuse is a convention city. October is a convention month. Reservations should be made as soon as possible in order to insure comfort. Address all communications to

Hotel Committee,
First Universalist Church,
Syracuse, New York.

We are thoroughly organized, and if those who write for reservations will be *specific* and *accurate* our committee will attend to the rest of the necessary details.

* *

UNIVERSALIST CONVENTIONS—SYRACUSE, NEW YORK

October 17-25, 1925

Reduced Railroad Fares:

The railroads have granted a reduced rate of one and one-half fares for the round-trip to the Conventions at Syracuse, provided at least 250 certificates are turned in to the Transportation Agent at Syracuse.

Below is given a list of fares one-way and round-trip at the reduced rate:

	Single Trip	Round Trip
Denver, Colo.	$61.46	$92.19
Omaha, Neb.	42.11	63.17
Minneapolis, Minn.	38.64	58.26
Detroit, Mich.	14.37	21.56
Cleveland, Ohio	11.93	17.90
Cincinnati, Ohio	21.08	31.62
New York, N. Y.	10.45	16.68
Boston, Mass.	12.55	18.83
Portland, Me.	16.47	24.71
Chicago, Ill., via N. Y. C.	24.18	36.27
Philadelphia, Pa., via P. & R. through Bethlehem or Lehigh Valley through Auburn	11.11	16.67
Philadelphia, Pa., via New York City, and N. Y. C. R. R.	14.64	21.96
Washington, D. C., via Auburn or Canandaigua	14.34	21.51
Washington, D. C., via New York City and N. Y. C.	18.59	27.85
Atlanta, Ga., via Cincinnati and N. Y. C. lines	36.05	54.08

Rates from places not listed may be obtained from the local ticket agent.

Be sure to ask for *Certificate* to the Universalist General Convention when buying your ticket to Syracuse or you can not get the reduced fare. Further information regarding the Certificate Plan may be secured by writing to Rev. L. Ward Brigham, D. D., Transportation Agent, 6010 Dorchester Avenue, Chicago, Illinois, or Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

UNIVERSALIST GENERAL CONVENTION

Syracuse, New York, Oct. 21-25, 1925

The biennial session of the Universalist General Convention will be held in the First Universalist Church, Syracuse, New York, beginning Wednesday, October 21, 1925, for the receiving of reports and the transaction of such business as may legally come before the Convention.

Roger F. Etz, Secretary.

* *

OFFICIAL CALL

The thirteenth annual convention of the General Sunday School Association of the Universalist Church will be held at Syracuse, New York, on Monday, Oct. 19, beginning at 10 o'clock. Officers will be elected and important policies will be determined. In connection with this gathering devotional and educational meetings will be held, commencing on Saturday morning, Oct. 17, and closing on Tuesday evening, Oct. 20.

Carl A. Hempel, Secretary.

* *

OFFICIAL CALL

The forty-fifth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Syracuse, N. Y., on Wednesday, Oct. 21, 1925, for the receiving of reports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Mrs. W. R. Corlett,
Recording Secretary.

* *

GENERAL CONVENTION

Proposed Amendment to Article 4 of the Laws of Fellowship

Notice is hereby given that at the session of the General Convention to be held in Syracuse, Oct. 21-25, 1925, the following amendment to the Laws of Fellowship, Section 5 of Article 4, will be offered.

"Any federated, union or other parish formed by the combination of two or more denominational organizations, one of which has been in the Universalist Fellowship, may be granted fellowship by the Convention having jurisdiction upon the recommendation of its Committee on Fellowship (See Art. III, Section 1); and the parish receiving such fellowship shall be entitled to all of the rights and privileges of full fellowship, provided that all other legal requirements are fulfilled."

To make such verbal changes in other sections of the Laws of Fellowship as may be necessary to conform to this amendment if adopted.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Rev. Fannie E. Austin accepted from Florida.

Rev. Robert A. Nunn admitted to full fellowship. Rev. A. J. Torsleff transferred to Massachusetts. Rev. Donald Flower accepted from Ontario. Rev. Harvey Ley granted license as ordained clergyman. Rev. Weston A. Cate transferred to New Hampshire.

George F. Fortier, Clerk.

* *

GENERAL SUNDAY SCHOOL ASSOCIATION

The Program at Syracuse

Saturday, Oct. 17.—10 a. m. Devotional meeting. 10.15. Institute, "The Old Testament in the Church School," Rev. H. P. Morrell. 11.05. Institute, "A Modern Curriculum for a Modern School," Rev. Laura Bowman Galer. 1.45 p. m. Service of song. 2. Conference, "Some Things Well Done," Rev. G. E. Huntley, D. D. 4. Institute, "The Time Element in the Sunday School," Professor Bruce W. Brotherston. 4.45. Prayer service.

Sunday, Oct. 18.—10.30 a. m. Worship. Occasional sermon by Rev. H. W. Reed, D. D. 12 m. Sunday school in charge of Mrs. Lillian C. Shaw. 7.15 p. m. Address, "Pageantry in Religious Edu-

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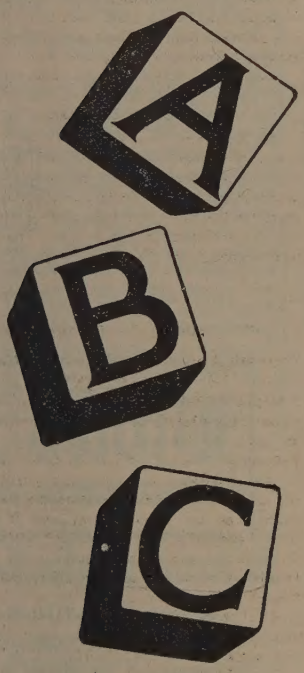

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cation," Miss Mary F. Slaughter. 7.45. Pageant by Syracuse Sunday school under direction of Mrs. Clara A. King.

Monday, Oct. 19.—9.30 a. m. Institute, "The New Testament in the Church School," Rev. H. P. Morrell. 10.15. Business session. 1.45 p. m. Business session. 3.45. Institute, "Missionary Education," Mrs. J. W. Vallentyne. 4.20. Address, "The Child's Personality and How to Approach It," Rev. Effie M. Jones, D. D. 7.30. Address, "Challenged," Rev. A. Gertrude Earle. 8. Address, "Youth in a New Era," Mr. Thomas Que Harrison.

Tuesday, Oct. 20.—9.30 a. m. Group conference, "The Superintendent and His Task," Mr. A. H. Homans. Group conference, "The Little Children," Mrs. Mary I. Chamberlain. 10.30. Group conference, "Dramatics in Religious Education," Mrs. Clara A. King. Group conference, "The Successful Home Department," Miss Grace A. Rice. 2 p. m. Group conference, "The Church School Money," Mr. Carl A. Hempel. Group conference, "The Junior Group," Mrs. Josephine Folsom. 3. Group conference, "The Organized Class," Miss Inez E. Warner. Group conference, "The Young People,"

Miss Alice G. Enbom. (Note: These conferences, coming at the same time as the ministers' meeting, are not open to clergymen.) 7. Devotional service. 7.15. A Friendly Word from the General Convention, Rev. J. M. Atwood, D. D. 7.30. Securing the Sinews of War, Rev. F. W. Gibbs. 8. Address, "Building the Church of To-morrow," Rev. A. W. Beaven, D. D.

* *

NEW YORK W. U. M. S.

The thirty-first annual Convention of the Women's Universalist Missionary Society of New York State will be held in the Universalist Church, Little Falls, Wednesday, Oct. 7, 1925.

Reports will be given, officers elected and other business transacted. At this time the Convention will vote upon the following amendment to Article IV, Sec. I, of the Constitution.

"The officers of this Society shall consist of a president, a vice-president, a recording secretary, a corresponding secretary, a treasurer, and two trustees, who, together *with the State Superintendent of the Clara Barton Guilds*, shall constitute the Executive Board."

Edith W. Johnson, Recording Secretary.

* *

MINNESOTA STATE CONVENTION

The sixtieth annual session of the Universalist Convention of Minnesota, together with its auxiliary bodies, will be held at Anoka, Minn., Oct. 7 to 11 inclusive, for the election of officers, reports of committees and any such other business as may rightfully come before the Convention.

Thomas J. Farmer, Secretary.

* *

WISCONSIN STATE CONVENTION

The seventy-fifth annual session of the Wisconsin Universalist Convention and auxiliary bodies will be held in Monroe, Wis., Oct. 13, 14, 1925, for the election of officers, reports of committees, and any other legal business which may come before it for consideration.

Luther Riley Robinson, Secretary.

* *

NEW YORK STATE CONVENTION

The 100th annual session of the New York State Convention of Universalists will be held in Little Falls, N. Y., Oct. 6, 7, 8, 1925, for the transaction of such business as may legally come before this body.

G. D. Walker, Secretary.

* *

ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

Jas. L. Miller, Secretary.

* *

MICHIGAN STATE CONVENTION

The eighty-second annual meeting of the Universalist Convention of Michigan will be held at the East Liberty Church, eleven miles south of Jackson, Sunday and Monday, Oct. 4 and 5, to elect officers for the ensuing year and to transact any other business that may legally come before it.

E. M. Raynale, Secretary.

* *

WANTED

A few copies each of the following books for distribution among people wanting to study Universalism from a Bible standpoint: "Universalist Book of Reference," "Bible Proof," "Bible Threatenings," "Bible Hell," etc., etc. If you can't contribute to the cause, write me price and condition of books.

R. L. Brooks.
Elgin, Texas.

* *

MINISTERS—ATTENTION!

The last item on the program for Ministers' Day at the Syracuse Convention is a brief consideration of International Relations. Obviously in ten or fifteen minutes the various phases of this tremendously vital problem can not even be mentioned.

It seems far better to use all the time available for a Forum. Every one of you has in his mind queries concerning the relations of nations, and the methods by which disputes might be settled amicably and conflicts avoided; you see also the difficulties that oppose the establishment of a working co-operation.

In the many sessions of the Eddy Seminar this summer, even more valuable than the lectures themselves have been the question periods.

If you desire that the time allotted to this subject shall be devoted entirely to a Forum, will you not send your questions to me at 1314 Mentor St., Philadelphia?

H. E. Benton.

* *

NORTH BRANCH ASSOCIATION

The North Branch Association will meet in Standing Stone, Pa., Oct. 3 and 4.

Genevieve W. Gore, Clerk.

* *

SABBATH SCHOOL UNION

The regular monthly meeting of the Universalist Sabbath School Union will be held on Oct. 7, at the First Universalist Church, Wakefield. Supper will be served at 6.30 p. m. Evening meeting at 7.30.

Prof. O. W. Warmingham of Boston University, School of Religious Education, will be the speaker. Subject: "The Meaning of Religious Education."

Professor Warmingham has been secured to give three addresses at three consecutive meetings, this being the first. His general topic is: "The Scope and Content of Religious Education." The special subjects for each address are: 1. October: "The Meaning of Religious Education." 2. November: "The Method of Religious Education." 3. December: "The Result of Religious Education."

Groups of five or six traveling together and purchasing a commutation ticket can save over half on the single fare. Trains leave North Station at 5.16, 5.18, 5.32 for Wakefield. Time about twenty-five minutes. Church is on Main Street.

* *

MICHIGAN W. U. M. S.

The twelfth annual session of the Michigan Universalist Missionary Society will be held at Liberty, Oct. 4, 1925, for the election of officers and any other legal business that may come before it for consideration.

S. E. Holmes, Corresponding Secretary.

* *

MASSACHUSETTS Y. P. C. U

The thirty-sixth annual convention of the Massachusetts Young People's Christian Union will be held Oct. 10, 11 and 12, in the Church of the Good Shepherd, Lawrence, Mass. A fine program is being prepared and we urge the attendance of all Massachusetts young people and their pastors.

* *

DENOMINATIONAL CALENDAR

1925:
- October 18, Laymen's Sunday.
- November 1, All Souls Sunday.
- November 8, Japan Sunday.
- November 22, Thanksgiving Sunday.
- December 20, Christmas Sunday.

1926:
- January 31, Young People's Sunday.
- February 21, First Sunday in Lent.
- April 4, Easter Sunday.
- April 25, Women's Day.
- May 9, Mother's Day.
- May 30, Memorial Day.
- June 13, Children's Day.

Obituary

Mrs. Harriet D. Couden

Mrs. Harriet Dunbar Couden, widow of the late Rev. Henry Noble Couden, D. D., for twenty-five years Chaplain of the House of Representatives, passed peacefully into everlasting life on Sunday morning, Sept. 20, 1925, in Chillicothe, Ill., at the home of her niece, Mrs. Grace Dunbar Raycroft, pastor of the Baptist church of that city, where Mrs. Couden had resided for almost exactly one year.

She became the wife of Dr. Couden forty years ago and was so devoted to his needs that it is difficult to think of one without the other. Because of his total blindness, caused by wounds received in the Civil War, she was reader, writer, and guide for him all the years until she became incapacitated by paralysis nine years ago. In his pastorates she was an invaluable helper, and in his service in Washington she shared completely his publicity. Since his death in August, 1922, she had lived with her step-son, F. D. Couden of Seattle, and with the devoted niece at whose home she died. Mrs. Couden was born in Canton, Ohio, Feb. 11, 1842, and was a daughter of William and Harriet Tofler Dunbar. Her girlhood home was Mt. Vernon, Ohio, where her father became prominent as judge and leading citizen. For many years before her marriage, Mrs. Couden was a teacher in the state Institution for the Blind at Columbus.

She was a woman of sincere Christian faith and character. In early life she was an ardent Methodist, but by study she became a Universalist of strong conviction. She was received into the membership of the Universalist church at Chatham, Mass., by her husband, who was pastor there. In Washington both of them were active in the church so long as health permitted.

Besides two brothers and a number of nephews and nieces, she is survived by two step-sons, who hold her in highest honor, F. D. Couden of Seattle, Wash., and Rev. William Couden of Concord, Michigan, and one step-daughter, Mrs. William Carey Marble of South Pasadena, Calif.

Funeral services were held in Chillicothe and also in Washington, D. C., the latter on Wednesday, Sept. 23, Dr. Clarence E. Rice conducting it. A goodly number of members of our Washington church were present and also a large delegation from Constitution Chapter, D. A. R., of which Mrs. Couden was a member. Interment was in Arlington Cemetery, by the side of her husband and her step-son, Henry Noble Couden, Jr., a veteran of the Spanish-American War.

Bibles Mass. Bible Society
41 Bromfield St., Boston

THE BETHANY UNION FOR YOUNG WOMEN
A Universalist Institution
14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Rev Charles Wendte Jan 26
The Universalist the Ministry

Crackling

The evening lesson was from the Book of Job and the minister had just read, "Yea, the light of the wicked shall be put out," when immediately the church was in total darkness.

"Brethren," said the minister, with scarcely a moment's pause, "in view of the sudden and startling fulfilment of this prophecy, we will spend a few minutes in silent prayer for the electric lighting company."—*Boston Transcript.*

* *

Speaking of "roominess" in the Church, it is an interesting circumstance that Dr. Joseph Fort Newton goes from a denomination which the Federal Council of Churches excludes to one which has thus far excluded itself from that organization. The roomiest sort of church fellowship and church organization, wherever it may be found, apparently has still plenty of room for "roominess."—*Congregationalist.*

* *

"Do you walk around the square once every morning as I told you to?" asked the doctor.

"I did for the first week, doctor," replied the patient. "But I found that it made me weak to walk all the way around the square, so now I only walk half way around and then return."—*Cincinnati Enquirer.*

* *

"To-morrow afternoon," said a minister to his congregation, "the funeral of Mr. So-and-So will be held in this church. I shall make a funeral address on the occasion and the man himself will be here, the first time in twenty years."—*The Diocesan Record.*

* *

Mrs. Smith (after ten minutes' conversation): "Well, Mrs. Brown, I must be getting along to the plumber. My husband's home with his thumb on a burst pipe, waiting till he comes."—*Good Hardware.*

* *

Tramp: "Madam, I was not always thus."

Housewife: "No; it was your other arm you had in a sling last week."—*Brisbane (Australia) Mail.*

* *

"Where are you from?"

"South Dakota."

"My! You don't talk like a Southerner."—*Notre Dame Juggler.*

* *

"Where is my wandering boy to-night?"

"Why, he is seeing Nellie home."—*Temple Times.*

* *

"Ah, we must be on the right road. There is the man we ran over this morning!"—*Le Rire (Paris).*

* *

Once there was a man who went through his desk and knew why he had saved all the papers he found there.—*Baltimore Sun.*

Murray Graded Sunday School Lessons

The Graded Course consists of a series of one year courses so closely related to each other as to form one continuous and unified course of Bible study. Each yearly course is a unit; each course is chosen to fit the needs of pupils of a certain age; each course has its definite aim which is related to the great purpose for the entire course.

The Beginners' Course for children under six. A two-years course issued in quarterly parts. Course begins with October. A school introducing the lessons at any other time of the year should begin with the lessons adapted to the season, as follows: Part I, October, November, December; Part II, January, February, March; Part III, April, May, June; Part IV, July, August, September.

Prices: Teacher's books, 35 cts. each part. Pupil's story papers, 10 cts. each part. Covers 50 cts. a dozen. Large pictures for use of teacher, first year, Part I, 90 cts.; Part II, 75 cts.; Part III, 75 cts.; Part IV, 60 cts.; second year, 75 cts. each part. An additional set of 22 pictures for the two-years course, $1.50.

The Primary Course for children six, seven and eight. A three-years course issued in quarterly parts beginning with October.

Prices: Teacher's books, 35 cts. each part. Pupil's papers, first year, 10 cts. each part; second and third years, 12 1-2 cts. each part. Covers 50 cts. dozen. Pictures for first year, $2.00; second year, $2.50; third year, $2.00. A set of missionary pictures, 35 cts.

The Junior Course for pupils 9 to 12. A four-years course issued in two parts to each year.

OUTLINE OF THE LESSON SUBJECTS

FIRST YEAR (For pupils nine years of age):
- PART I. Stories of the beginnings. Stories of three Patriarchs. 20 Lessons.
- PART II. Stories of Joseph. Stories of Moses. Stories Jesus told. 26 Lessons.

SECOND YEAR (For pupils ten years of age):
- PART I. Stories of the Conquest of Canaan. Incidents in life of the Lord Jesus. 22 Lessons.
- PART II. Followers of the Lord Jesus (missionary). Stories of the Judges. 24 Lessons.

THIRD YEAR (For pupils eleven years of age):
- PART I. Stories of the Kingdoms of Israel and Judah. 20 Lessons.
- PART II. Stories of the Kingdoms of Israel and Judah (continued). 11 Lessons. Responsibility for one's self and for others (temperance). 4 Lessons. The Exile and Return of the People of Judah. 11 Lessons.

FOURTH YEAR (For pupils twelve years of age):
- PART I. The Gospel according to Mark. 25 Lessons.
- PART II. Studies in the Acts. Later Missionary Stories. 21 Lessons.

Memory hymns and Bible drill are included in each year's course as supplementary work.

Prices: Teacher's books, 30 cts. each part. Pupil's books, 15 cts. each part.

The Intermediate Course for pupils thirteen to sixteen. A four-years course issued two parts to each year.

FIRST YEAR (For pupils thirteen years of age):
- PART I. Leaders of Israel.
- PART II. Leaders of Israel. American Religious Leaders.

SECOND YEAR (For pupils fourteen years of age):
- PART I. Early Christian Leaders.
- PART II. Later Christian Leaders. Missionary Leaders.

THIRD YEAR (For pupils fifteen years of age):
- PART I. Studies in the life and character of Jesus.
- PART II. Studies in the life of Jesus. Missionary activities at home.

FOURTH YEAR (For pupils sixteen years of age):
- PART I. Studies in the Teachings of Jesus.
- PART II. The Teachings of Jesus. Christian Work Abroad.

Prices: Teacher's books, 25 cts. each. Student's books, 20 cts. each.

The Senior Course for pupils seventeen to nineteen and over. A three-years course issued two parts to each year.

FIRST YEAR:
- PART I. The World a Field for Christian Service.
- PART II. Problems of Youth in Social Life. The Book of Ruth. The Epistle of James.

SECOND YEAR:
- The History and Literature of the Hebrew People.

THIRD YEAR:
- The Literature and History of New Testament Times.

Prices: Teacher's books, 30 cts. each. Student's books, 15 cts. each.

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